

THE CHINESE RECORDER

AND

MISSIONARY JOURNAL.

VOL. 2.

FOOCHOW, DECEMBER, 1869.

No. 7.

HISTORY OF HANG-CHOW AND ITS SURROUNDINGS.

BY REV. D. D. GREEN.

(Continued.)

The Pau-shuh-t'ah 寶叔塔—i. e., the Tower of Pau, was built about A. D. 930.* It is generally called the Needle Tower, and is perhaps the most finished tower in appearance of any about Hang-chow. It is situated on the low range of hills skirting the north end of the Si-hu; and in approaching Hang-chow, either from Shanghai or Ningpo, may be seen from some distance. Some thirty or forty years after it was first built, it was repaired by a priest named Yung-pau 永寶, and it is said that the present name of the tower is called after him. This is given in the Si-hu-chi (or Topographical Sketches of the Western Lake) as the probable origin of the name. Others, however, say that Pau-shuh was the original name. The legend is to the effect that a tributary monarch by the name of Ts'ien-kiu 錢瑒, who resided in Hang-chow just before the commencement of the Sung dynasty, was requested by the reigning emperor to pay him a visit of ceremony, and fearing lest he might be detained a prisoner by the emperor, vowed to the gods that in case they would protect him he would build a tower to their honor. Hence the name Pau-shuh 保叔 (protection). The date of its founding renders this legend not wholly improbable. Still another legend tells us that an elder brother's wife made a vow to the gods, that if they would protect from impending danger the

younger brother of her husband, she would erect a tower as a memorial of his deliverance. The Pau-shuh-t'ah was built in fulfilment of her vow. Hence the name—Tower of Protection. The superstitions of the age, and the troublous times in which the tower was founded, lend an air of probability to this legend.

The Nan-kau-fung-t'ah 南高峰塔, the Tower of the Southern High Peak, was built in A. D. 934. It was situated on one of the high peaks between the Si-hu and the Ts'ien-t'ang river, and formerly had a temple near its base. The whole is now in ruins.

A little further up the main valley, to the south of the Lin-ying-sz, is the celebrated T'ien-chuh-sz 天竺寺, the Ceylon Monastery.* It was founded A. D. 940. It is now in a good state of repair, fifty thousand taels from the imperial exchequer having been expended on it since the Tai-ping rebellion. The great pillars are of Oregon pine.

The goddess of mercy is the presiding deity of the place. The legend goes to show that the image of the goddess is of miraculous origin. It is said that a certain priest, living among the hills, saw a peculiar light in one of the valleys, and on going to the place, found that it emanated from an opening in the ground. On digging down, he found a wonderful piece of wood, out of which was carved the image of the goddess that is worshiped in the monastery. In A. D. 1195, the name of the monastery was changed to T'ien-t'ai-kiu-sz 天台教寺—the Monastery of the Sect from T'ien-t'ai—probably owing to the fact that many of

* Si-hu-chi, Vol. 12, p. 6.

* Si-hu-chi, Vol. 14, p. 16.

the priests were from the T'ien-t'ai hills. In A. D. 1282, it was destroyed by fire; but two years later it was rebuilt, and again named by the old name T'ien-chuh-sz.

About fifty years later the buildings were again burned, and not replaced for a period of one hundred and thirty seven years. The Ts'ien-t'ang-hsien-chi says that from the Sung dynasty to the present time, whenever either a drought or an excess of rain occurs, some of the under officers, by order of their superiors, proceed to the T'ien-chuh-sz, and bring the image of the goddess of mercy to the city in state, and place it in the monastery Hai-hwui 海會寺 (which is on the hill in the city), when all—officers and people—repair thither for the purpose of common supplication. And it is added that these supplications have never been made in vain; so that she (the goddess of mercy) has been appropriately styled the giver of rain and fair weather to the prefecture.

The vase in which the incense is offered is said to be nothing inferior to those in the monasteries on the sacred island of P'o-t'o 普陀; and the people from all parts of the country, at each of the four appropriate seasons, come in crowds to present their offerings to the goddess of mercy. This is especially true of the season of spring.

We now come to perhaps the most interesting portion of the history of Hang-chow—viz., that part of its history embraced in the Sung dynasties, or from A. D. 960 to 1279, a period of three hundred and nineteen years.* During the reign of the Northern Sungs, the form and dimensions of the city wall were the same as during the latter part of the T'ang dynasty. Buddhism seems to have been somewhat in the ascendant during this period, but did not make rapid advancement. A few of the temples in and about the city were founded in this dynasty; but want of space precludes even an enumeration of them. In the 3rd year of Hai-

pao of this dynasty (i. e., A. D. 991), the Luh-ho tower was founded.* It is situated on the bank of the Ts'ien-t'ang river, about fifteen li outside of the south gate, and at the time of its founding was within the city wall, near the S. W. corner.

It was rebuilt in the reign of the emperor Kau-tsung, the first emperor of the southern Sungs. The first tower was nine stories high; but when rebuilt, it was completed at seven. The first tower is said to have been about 500 feet high; and the boatmen on the river used to say that there was a constant light emanating from it at all times of the night. The Jin-shau-kung 仁壽宮, or the Temple of Peaceful Old Age, was situated near the foot of the tower; and both tower and temple are on a low hill, just at a bend in the river, and both from above and below may be seen for a considerable distance. In A. D. 1127† the Sungs were driven from their northern capital; and two emperors successively, father and son, were taken prisoners by the Mongols. A part of the royal family escaped to Nankin, where the seventh son of the emperor Hwui-tsung 徽宗 assumed the reins of government, and ruled under the title of Kau-tsung. Three years later (A. D. 1130), Hang-chow became the imperial capital, and continued so until the overthrow of the southern Sungs, A. D. 1279.

Kau-tsung died in the 81st year of his age, having reigned 63 years. He was a man of only moderate abilities, and did not have capacity to grapple with the difficulties of a foreign invasion. He was, to a great extent, led by the advice of that shrewd but treacherous prime minister, Ts'in-kwei 秦檜; so that although such able men as Li-kang 李綱 and Chang-suin 張浚 were heads of departments in his ministry, and such as Han-sui-chung 韓世忠, Liu-khi 劉錡 and Yohfi 岳飛 were commanders in his ar-

表了凡寫宋廟

* Si-hue-chi, Vol. 11, p. 29.

† History of the Sungs.

mies, he was unable to drive the Mongols from his empire. He rendered his name opprobrious to his countrymen in every succeeding age, by allowing his royal father and elder brother to die in captivity; and even formed a treaty of peace with those who on account of the injuries they had done him should have been regarded his enemies to the very death. With brave armies and competent generals, who would gladly have led them on to victory in the very heart of the Mongol country, and who entreated his majesty to be permitted thus to avenge the death of his ill fated father and brother, his efforts were utterly futile in everything that tended to promote the best interests of his empire; for the councils of a traitor prevailed, and the best men of the empire were deposed from office, and some of them beheaded. From the want of capacity, or it may be from a want of loyalty to his father and brother, Kau-tsung had the ignominy of leaving his empire a mere appendage to the Mongol states.

Kau-tsung may perhaps be taken as a fair sample of the Southern Sung emperors. As compared among themselves, there were better and worse; but none of them possessed that which is indispensable to the truly great prince—none of them so far excelled as to be pointed to by succeeding ages as models of virtue, wisdom, and administrative ability. Each of them had glaring blemishes of character, and inconsistencies of conduct. The improvements about Hang-chow made during the Southern Sung rule (and they were very marked) are attributable rather, as it seems to me, to the force of circumstances than to any preëminent virtues of the ruling monarch. Fine roads were laid, and splendid bridges were built; but it was owing rather to the influx of wealth into the place than to good management on the part of the rulers. More than half the temples and monasteries about Hang-chow were founded during this dynasty; but it was doubtless owing rather to the influx of Buddhism to this part of China, consequent, in part, on the transfer of

the capital, than to any marked capacity or love of architectural skill on the part of those in power.

Six of the nine monarchs of the Southern Sung dynasty are said to have been buried in the Shau-hing plain; and graves are still shown in a wild tract of country, about 50 li south-east of the city of Shau-hing, said to commemorate deceased royalty. The place of the real graves is not known; for the Mongols, when coming into power, bore such hatred to the fallen dynasty that they were eager to desecrate the graves of all the deceased monarchs. The people however were many of them loyal to the Sungs, and secretly hid away the exhumed bodies. The two scholars who performed this act of loyalty are held in the highest estimation, and receive divine honors to this day. Their tablets stand in a little temple at the entrance to the grounds; and all officers who go to worship at these graves are required first to worship at the shrines of these two men. The following lines were suggested by a visit to the place:—

Low lie the heads that once were crowned,
A waste now marks their burying ground;
Five hundred years or more have past,
Since Shau-hing's plain received her last
Sung monarch dead.

Five cypress groups wave, where, they say,
Six monarchs of the Sungs once lay;
Though now their dust, one common heap,
Some lonelier tomb doth secret keep
From friend and foe.

For Tang and Lin were loyal men,
And when the Yuens with rage and spleen
Would desecrate their royal dead,
In secret bore their bones, and sped
To spot unknown.

Nor was this deed without reward,
For ages, since, have them adored:
Two tablets hoar forever stand,
In temple shrined by king's command,
Worth to record.

And year by year, whoe'er they be,
Who worship there by high decree,
First bow before this tablet shrine,
Then offerings make of meat and wine
To spirit kings.

And age to age these worthies two,
Though dead, still live, nor cease to do
Their loyal work; while virtue's fame,
The growing years more wide proclaim—
Worth never dies!

With reference to the numerous temples built during this period, we have time to refer to only two or three.

The Shing-hwang-miau 城隍廟, or the Temple of the City Gods, was founded in A. D. 1136. The divinities worshiped here are supposed to look after the city, and protect it. The extent of the jurisdiction of the gods depends on the rank of the city—e. g., in the capital of the empire, the city gods would take cognizance of the affairs of the whole empire. The city gods of the capital of the province would be expected to take cognizance of the affairs of the province, and so on. This order, prescribing the authority and jurisdiction of the city gods, was not promulgated, however, until in the Yuen dynasty, A. D. 1370.

The Wan-ch'ang-miau 文昌朝,* or the Temple to the God of Letters, stands near the Shing-hwang-miau. I have not noted the date of its founding. It is considered one of the less important temples. It contains the god that presides over literary honors; and candidates for literary distinction often, though not very generally, bow at his shrine. Near the same place stands a temple to the god of old bachelors. At the shrine of this deity, elderly single gentlemen wishing wives are often seen bowing, and lamenting their lonely condition, and praying for the blessing of home and family. The authorities which I have examined, however, have not accorded the same degree of success to the prayers of bachelors at the shrine of their god as is recorded always to follow the prayers of the officers and people when they bow at the shrine of the goddess of mercy, and pray for favorable weather. But still the felt need of an indescribable something leads them year by year to continue their offerings, much as many a single gentleman in the west, old enough to bear a moustache, having laid his heart on beauty's altar, perhaps more than once, with no appreciable reception of his tender yearning on the part of the goddess to whom he has consecrated him-

self, is as ready on the next fitting occasion to breathe his tender longing in the ear of the same goddess, personified by another, as though he had never been rejected.

Near the N. W. corner of the Si-hu stands the Yoh-miau, a temple in honor of Yoh, a Sung general who bore a conspicuous part in the early wars of the Southern Sung with the Mongols.*

On the inside of the first tier of buildings, to the left as you enter, a well beaten path takes off to the west. Following this path you presently come to the gateway, which for a consideration you are permitted to enter. Within, immediately in front, are two rotundas built of brick and plaster. They are of different sizes. The larger one is the honorary grave of Yoh-fi. The smaller one, placed a little to the right and partly in front of the larger, is the honorary grave of Yoh-yün, the oldest son of Yoh-fi. They are both within a second enclosure. Just inside the gate of the outer enclosure are four cast iron images, two on either side, in a kneeling posture, and loaded with chains. At the two graves, all—officers and people—delight to do homage. Upon the four images all pour contempt even to filthiness. Who are those whom all delight to honor? Who those whom none may not dare to insult?

The iron images to the right commemorate Tsin-kwei, the prime minister, and his wife. As to those on the left—one commemorates Mak-ki-sê 万俟卨, a criminal judge under Tsin-kwei, and the other a high officer of the imperial army, who brought false accusations against Yoh and son. Tsin-kwei, the traitor minister, having betrayed his country, and fearing lest the virtue of a brave general might give him trouble, caused him to be put to death and ruined his family. His wife is the partner of his shame, because she shared his guilt. Yoh and son tell through the false accusations which Tsin-kwei instigated, which he suborned false witnesses to prove, and perverted the courts of justice to sus-

* Jing-ho-hsien-chi.

* Si-huei-chi.

tain. Yoh and son were guilty of no crimes known to the laws of their country. Yoh-fi was loyal; and this and his other virtues cost him, his son and son-in-law their heads, because a traitor was in power. But posterity does them the honor denied them by many of their coadjutors.

As to Yoh-fi's history, he was born of poor parents in the province of Honan, in the prefecture of Nan-yang 南陽, and in the district of T'ang-yin 湯陰. When quite young, his mother was left a widow, his father having been lost in one of the inundations of the Yellow river. His mother is represented as being a superior woman; while the son, even in early life, gave promise of greatness. In fact, it was his own ability that first brought him to the notice of a distinguished teacher, who afterwards took great interest in him, and became a kind of god-father to him. Yoh-fi never took a literary degree, though in everything appertaining to his profession he was well read. When still young, he enlisted as a common soldier, and brought himself into notice by being always foremost in the fight, and by usually securing a commendable number of prisoners.

He was a man of great physical power, and early in his military career was promoted to a small command; but soon after committed some blunder which had nearly cost him his head. Having been pardoned on the recommendation of the celebrated Tsung-tsch 宗澤, he was sent away to atone for his fault by fighting the Mongols, who at that time were making an inroad into China. He acquitted himself honorably, and not only obtained his full pardon, but received a promotion as a reward of merit. On this first expedition he commanded five hundred soldiers. Tsung-tsch, his former patron, was anxious lest the impetuosity and independence of his nature might lead him to excesses, and advised him that in his arrangements for his order of battle he should follow some of the prescribed standard authors. Yoh-fi replied, that while every general ought

to be well acquainted with the principles of his profession, and be guided by those principles, still, if he would excel, he must at times adapt himself to circumstances. The historians inform us that from that time he took his place among the great generals of his day.

Yoh-fi was a man of great personal bravery and prowess; and withal noted for his kindness, both to his own soldiers, and also to the prisoners who fell into his hands. His motto for the regulation and control of an army was admirable, and well suited for the management of any large body of men. It was embraced in the formula—愛信 知勇義—Love, fidelity, knowledge, bravery, strictness. "Let love be your characteristic treatment of all under you; let your intercourse with others be such that they will believe you; be careful to make yourself acquainted with the principles of your calling or profession; have yourself the courage in battle with which you would inspire others; let your discipline, while tempered with love, be unrelenting in strictness." Such was the advice that Yoh-fi was accustomed to give his son-in-law Chang-hien 張憲, as indispensable to success in the regulation and management of an army.

As an able and upright officer Yoh-fi had but few, if any, superiors in his day. He had tact, energy and devotion to his sovereign. His son Yoh-yin was his companion in many of his later expeditions, and distinguished himself as a brave and daring young officer. He met his unhappy end at the age of 23.

But as Yoh-fi by his own merits forced himself into the notice of the government, and as he grew in favor at court, his very popularity caused him many bitter enemies. His virtue was a terror to some; his growing popularity the envy of others; and others still were jealous, lest he should successfully aspire to the first places in the government. Conspicuous among these was Tsin-kwei, the prime minister. He was envious of Yoh-fi's popularity; he was jealous, lest his ac-

knowledgeable ability should induce the Emperor to place him at the head of the government, in his own stead. But perhaps his greatest source of unpleasant apprehension was lest Yoh-fi's honesty of purpose should be a hindrance to him in his schemes of personal emolument and power; or should endanger his head in the enjoyment of them. Tsin-kwei resolved therefore on Yoh-fi's ruin. He listened to the complaints of persons whose only real grievance was that Yoh-fi had dealt with them according to their real merits. The prime minister encouraged complaints and invited accusations against Yoh-fi. He had him tried for conspiracy—first before a competent court; but failing his purpose here, he appointed Yoh-fi's acknowledged enemy as a special court to try him, and thus effected his condemnation. Thus Yoh-fi, one of the greatest of the Sung generals, died a malefactor, a victim to the envy, jealousy and hate of his enemies, and especially of Tsin-kwei, the prime minister. The rapacity of the latter threw him, however, under the suspicion of the succeeding emperor. The matter was ferreted out; and Yoh-fi received a posthumous promotion, and was declared innocent of the crimes with which he had been charged, and for which he had been condemned and executed; and succeeding ages are meeting out to Tsin-kwei the ignominy which his base crimes have deserved. In view of his meanness and wickedness, his memory is fitly perpetuated in the representations before the tombs of Yoh and son. The memory of his name is a stench in the nostrils of the people.

A touching legend is related of the loyalty of Yoh-fi even to the death. When it was announced to him that it was the will of the emperor that he, and of course his oldest son, should suffer death for their alleged crimes, he told the officer that he had but a single request to prefer, and that was, that his son Yoh-yün should be executed first, lest he by some means escaping, should bear to the army the tidings of the fate of their loved leader, which he foresaw would lead to revolt, in which

his name and family would be implicated. This request was granted him, and Yoh-fi was thus permitted to give a melancholy pledge of his loyalty to his emperor even in death.

I have, in the foregoing, noticed Hang-chow and the district of country about it, previous to the time when any distinct marks of civilization are traceable. There is at this day nothing to show that any good degree of civilization existed in this whole region previous to the Christian era.

As to the Buddhistic religion, the first trace we have of it in this part of the province, so far as I am aware, is in the founding of the Ling-yin monastery in A. D. 330; and if the founding of temples and monasteries be any correct indication of the progress of this sect, it made very little advancement until about the commencement of the Southern Sung dynasty, A. D. 1127.

Some indications of the defensive warfare of the country are seen in the construction of the city walls, one of the first of which in this part of China is that of Hang-chow, first built in the year A. D. 600. In the year A. D. 894, the city wall of Hang-chow was rebuilt and greatly enlarged, and again further enlarged in 1130.

The Tang dynasty, from A. D. 618 to 905, embracing a period of 287 years, is noted for general progress about Hang-chow, as indicated in the construction of roads and bridges for purposes of pleasure and convenience; and for the construction of the first sea wall for the protection of the low country to the N. E. of Hang-chow against flooding by the sea. There are less traces of the superstitions, and more monuments of the intelligence and enterprise, of the rulers and people during this dynasty than before or immediately afterwards.

The Wu-tai—the Five Dynasties—have left monuments of the troubles of the age. Vows were made to the gods to avert, if possible, the threatened calamities of the times. The towers about Hang-chow seem to be mostly the memorials of vows paid to avert

calamities threatened to households and individuals.

The history of the Southern Sung is the period of Hang-chow's greatest prosperity. Wealth and luxury abounded—corruption was rife. The great improvements about Hang-chow consisted in the building of fine roads and bridges, the adding a second wall to the Hai-tang, the building of numerous temples, and the enlargement of the city wall.

In the T'ang dynasty, a few tens of years before the Sung rule commenced, the city wall was 70 li in circumference.* Marco Polo says that when he visited the city (Kin-tsai), which was during the Yüen dynasty, not long after the overthrow of the Sungs, the wall was 100 miles in circumference. If he meant Chinese miles, his figures are perhaps correct, as the Jing-ho-hsien-chi, referred to above, informs us that additions were made to the wall on the outside, on the south-east corner, in A. D. 1130. If any considerable additions were made to the former 70 li, one hundred li in round numbers would not be an extravagant statement.

Much remains unsaid that ought to be said with reference to the *early history* of this "Paradise of the Celestials;" and its later history is replete with interest. But I have already exceeded the maximum time of a lecture, and forbear to make a further tax on your patience.

CHINESE ARTS OF HEALING.

BY J. DUDGEON, M. D.

CHAPTER II.

Magic, Continued.

The whole of the art of healing by sorcery, charms, and spirits, is included in the term 邪 depraved—something reflected from the proper and perfect line of rectitude. The various false doctrines and demoniacal arts which have sprung up in every successive dynasty, and threatened the peace of the empire, commenced generally from the exer-

cise of these arts, applied to healing. In the time of the kingdom of 列, which existed before the Han dynasty, about 500 B. C., we find these practices in vogue and exercised by women especially, who were able to cure disease, and to see and recall spirits. Whatever spirit may have produced the malady, these enchantresses had the power of driving them out. The practice 巫術 was chiefly exercised, as we have said, in the 巫醫. They were termed 巫覡, or witches; and by this name they were always called in ancient times. The first great exponent of the system of curing those demoniacally possessed was a follower of the "Old Philosopher," about 50 or 60 years after the time of Confucius, named Chang-ling 張陵. It may be said he was the inventor of the 符 or charm, and the 咒 or prayer, in the cure of disease.

At the time of the Han 獻帝 (about 200 A. D.), these magical arts prospered. There were three brothers Chang 張—角, 梁, 寶—who were at that time adepts in their profession of these mysteries, and who made upwards of 400,000 disciples, and much wealth. The result was a rebellion, which led to the dismemberment of the then dynasty into the 蜀, 魏 and 吳 kingdoms. They encircled their heads with yellow cloth, and were on this account called 黃巾賊, or yellow cap robbers. In later reigns, the craft prospered also; and the believers in and practitioners of these false doctrines, and corrupt and vicious arts, increased greatly. In the T'ang dynasty (A. D. 207), they were very numerous, and were forbidden to follow their arts; but no national disturbance was brought about by them. Towards the end of the Ming dynasty (1368—1644), they raged fiercely. New systems and societies sprang up, some of which still exist, though secretly. These too had their origin in, and owed their increase greatly to, the healing art. Among other doctrines and societies, we find the following—the 聞香教, which rose in this way, in the Ming dynasty. A fox, from his love of ardent spirits, had one day got intoxicated, and was about to be killed for his skin, when some country people interfered and saved reynard's life. For this benevolent action, the fox bit off two inches of his tail, and presented it to his deliverers, who, every time they smelled his fragrant tail, were irresistibly driven to enter this society, and give large sums of money for

* Jing-ho-hsien-chi, Vol. 1, p. 2.

its support. A disturbance was the result, which was put down by the death of the individuals, and peace was restored. Afterwards there rose up successively the 洪陽會 which rose in the Ming dynasty, and still exists, the 白蓮教, the 八卦教, the 在理, and the 一柱香—all belonging to the same false doctrines. The leaders of most of these sects used their charms in washing the eyes of their would be followers, and at night transporting them to heaven, where they were permitted to gaze on glorious prospects, streets paved with gold and all manner of precious stones. After feasting their eyes on the glories of the unseen world, they were brought back in the morning to earth and their families. Their votaries were thus held entranced by this species of biology. In the time of Kang-hi, there was a disbeliever in these arts; and with the view of discovering the real facts of the case, he pretended to wish to enter "the religion." He took care to have one eye only washed, and with this he was carried on high, and saw heaven and its excellencies, but with the unwashed eye, he found himself at home, rambling in "the upper story" and over the gateway. Afraid of forgetting on the following morning where he had been, he left one of his shoes at heaven's gate, and the other at his own door, and both were found next day. On its being discovered, he was dismissed as unworthy of becoming a disciple of the faith.

There are endless varieties of modes adopted to avert disease and calamity, and foretell future events. A few of those bearing more especially upon magic will now be noticed. In the "Social Life of the Chinese," some of the appliances for the cure of disease are minutely described. The author refers to the practice at Foochow of beating the bedstead with peach and willow branches. This form is quite unknown in this neighbourhood. But how like to the practice in the church of St. Hillarie, where there is (or was) the saint's bed, to which madmen were brought, and after prayers and other ceremonies, were laid upon it to sleep, and so they recovered.

The Taoist priests are often invited to the sick room, and by the use of charms and incantations seek to expel the deadly influences of evil spirits. Mirrors are placed in certain positions to frighten them. Food and fruit are placed on tables to appease those who are active in creating disease in order to obtain

food.¹ The priests chant their formularies, ring bells, beat gongs, and sprinkle water on the affected part, or on the sick man generally. I suspect the water used in the cure of disease is more connected with the superstitious notion of purifying the patient, either preparatory to the spirit's entering to cure, or to cause its exit, than from any idea of its therapeutic use as an as tringent.² The Chinese in the daily use of cold water may be said to be hydrophobists—they use it so sparingly—nay, are afraid by its use of producing disease. The soul after death requires even more care from these priests, if we may judge from the noise they create, and the time they usually take to perform their ceremonies. Nothing is more disagreeable to residents in a Chinese city than their incessant jinglings, lamentations and gongs; and nothing I am persuaded is so deadly and dangerous in epidemics of cholera, typhus, small-pox and diphtheria. If seven, fifteen or more days be devoted to a rich family to these incantations and jugglery of the priests, before the interment of each individual can be respectable, or the soul made happy, and if out of 27 of a family, 26 die within a month, the merest tyro can understand the enormous evils of the system to the family and neighbourhood.

A very practical and tangible method of consulting the gods, is to touch or rub the part of the image which corresponds to the affected part, in order that the god may know where his services are specially needed. Outside the 齊化門, there is a brass mule,³ and also a wooden one, which are quite burnished by the frequent rubbings of the people in search of health.⁴ Its primary use was to receive the homage and worship of scholars, whose patron it is. It is called Wen-chang 文昌, which is either derived from the star of that name, or from one of that name in the T'ang dynasty. It is the "god of literature."

Another mode used is termed 扶乩 or 請仙, or healing by means of a medium, akin to spirit rapping, practised so extensively in the west a few years ago. Women often act as mediums. They sometimes get

1 The ancient Assyrians had a similar superstitious notion. The Arabs have a similar practice. Food and water are thought to give the spirit strength on its long journey.

2 See Medical Query, by F. P. Smith, M. B., CHINESE RECORDER, Aug. 1868.

3 The brazen serpent was the means of healing, and was worshipped idolatrously. In Hezekiah's reign, it is supposed to have acquired those honours under its Esculapian aspect.

4 In our own country, the serafinos were brought to be touched by the king, for the cure of the disease, and so known as "King's Evil."

possessed of the spirit of some divinity, who through them prescribes the medicines for the cure of the disease for which they have been consulted. The common mode of eliciting information from the spirits is to sit around a table, and two persons take hold of a round board, to which a pen is attached at right angles. The table is covered with fine sand, rolled even and smooth, so that characters may be easily traced upon it. Some charm written on yellow or gilt paper is either burnt over the table, at the door of the house, or at the temple of the divinity whose presence is desired. The spirit appears, and delivers responses to the subjects submitted to his consideration, by tracings more or less legible in the sand. The motions of the magic pen are not produced by the holders of the board or pen, but by the spirit acting through them as mediums! 抓符 resembles this, but the charm is different. In the former, the spirit comes at the mention of his name; in this, the worshippers or seekers must walk a hundred steps; and the *siri* first met is invited—e. g., if thunder were heard in first going out, the spirit presiding over thunder would be invited. The remaining processes are alike. Under the term

筮卦 *suan-kua* are included innumerable methods of divination more or less resorted to, to decide whether a disease be incurable or not; whether or not the person may be wealthy, &c., &c. Chief among these are the 大六壬, 周易, 飛星 and

奇門. The last two belong to astrology and divination of the stars, and are believed to be efficacious and trustworthy even by those who are sceptical regarding the other forms. The *Chow-i* may be taken as an example of their mode of procedure. Three cash are put into a dice-box and thrown upon a table, and from these conclusions are derived thus. If all the cash turn up with the reverse upward, that is called 交; if three observe that is called 重. These two indicate, if they occur once in six throws, a degree of uncertainty—may or may not be—indefiniteness—and therefore called 變卦.

Two obverse and one reverse is called 單; one obverse and two reverse is called 側;

and if these occur three times in six throws, it is considered fixed and certain. I have an out-patient at present, a practiser of this form. I know not whether he consulted his cash, but the sulphur ointment with which he is liberally served promises to have the effect of the most certain kind upon him.

He has his stand usually at the great fairs. Another man has stood near the hospital gate for years, with the slips of bamboo and bamboo box, and also the three cash, and generally has a fair crowd round him. Within a gunshot of the hospital, nearly a dozen such may be seen any day on the great street. Another fortune-teller and dispenser of prescriptions gave up his belief in the system, and joined the Christian religion a few years ago. He gave up his stock in trade to the missionary, which consisted of round pieces of wood with characters inscribed upon them, which from their positions in relation to theories of cosmogony, or the *yang* and *yin*, or the eight diagrams of that fountain of divination, the *Yih-ching*, delineated in paper before him, were made to shadow forth the intentions of providence in the future, in the curability or incurability of the seeker or patient. The tools of his craft are now deposited in the Mission Museum, London.

Healing by casting lots in a bamboo tube with 100 sticks is very common in the temples and on the streets. Each slip has a number corresponding to a stanza which is consulted to discover the mind of the presiding spirit; or it may refer to some medical work, which when consulted, the sentiment or decision of the god is discovered, and the balm applied. The object sought is found out in a variety of ways through means of this tube and slips. The suppliant sometimes shakes the tube until a slip jumps out. This is sometimes repeated until what is considered a favorable answer is obtained. How like this shuffling of rods to some of the practices resorted to by the Chaldeans. Nebuchadnezzar consulted the gods by the drawing of arrows out of a quiver.

Another illustration of the practice of divination must suffice. N. is very poor, and took to divining on the street under a matshed, or by an open table. In his house, above the cupboard, there was the usual idol 呂祖; and one night he dreamt, and this god advised him to take to healing by charms, and promised to instruct him. Next morning, much to his surprise, he found a volume on the subject, full of drawings of charms, beside the idol. Treatises on these are found in the religious systems of the Taoists, or are published under their superintendence. These books give the diseases, and the particular charm to be written, and the manner in which it is to be taken or used, with the appropriate language to be employed by the priest, or doctor, and patient. More popular books on domestic medicine in some parts of the country contain a list of days, with directions how to treat children, who have taken ill with certain symptoms on these days.

My friend, with the idol's assent and assistance (of which they never cease to inform the public), commenced practicing the writing of charms; and when the necessary proficiency was attained, began his craft, adding to his divination and geomancy, which his father had taught him. He was called to one of the hereditary princes, and cured him by means of his charms; the prince's followers became his disciples, and on his birthday and that of his wife, his patients and friends present him with some tokens of their regard and gratitude. He uses his divination to discover the disease, and the charms to cure it. He is well known in the west of this city.

Some of the other methods of healing, &c., by magic are termed **子平**, in which two characters for year, month, day and hour—making eight in all—are used; **先天數** and **邵子數**, in which eight characters are also employed; and the **菩草** and **跳神**. The latter is a Mantchu custom, and common to Shamanism, in which a tamboourine is used to invite the spirits. It is called *tian*, because it is done while jumping on one foot.

The number of tolerably well-dressed blind individuals with official hats, carrying gongs, cymbals or three-stringed guitars, has often struck the foreign resident in Peking. Those with musical instruments are employed generally at the theatres and places of amusement; the others are fortune-tellers who are supported in this superstitious manner. They receive about a penny for their services, which are usually solicited by women.

PEKING, September, 1869.

(To be continued.)

THE AMERICAN BOARD OF COM- MISSIONERS FOR FOREIGN MISSIONS ON POLYGAMY.

BY REV. C. HARTWELL.

As, in the discussion on "The Relation of Christianity to Polygamy" carried on in the RECORDER, the position of the American Board on the subject has been cited, correctly or incorrectly, on both sides of the question, no apology is needed from me, for asking space in your columns to set before your readers, so far as I am able, the true position of the Board in regard to the questions in dispute.

In 1857, the small pamphlet on polygamy, referred to by the Rev. Mr. Nelson in his arti-

cle in the January number, was published. The circumstances which called for its publication are explained in a brief introductory letter to the missionaries of the Board, by Dr. Anderson, at that time the Foreign Secretary. He says:—

"In the year 1848, I drew up a report, under advice of the Prudential Committee, on the 'control to be exercised over missionaries and mission churches,' which, after the necessary emendations, was adopted by the committee as expressive of their opinions. In the performance of this duty, personal conference was had with eminent men in different parts of the country on most of the subjects. With respect to polygamy, I received three letters; which, as I am now inquired of occasionally by missionary brethren in relation to that subject, I have been authorized to print for special use. ***** The opinion of the Prudential Committee, as found in the report above named, is appended to the letters—given, of course, merely as an opinion."

The three letters, thus published, were written by the Rev. Albert Barnes, of Philadelphia, the Rev. Charles Hodge, D. D., of Princeton Theological Seminary, and the late Rev. Chauncey A. Goodrich, D. D., at that time Professor in Yale College. The opinion of the Prudential committee of the Board is as follows:—

"Polygamy stands on a somewhat different footing from that of slavery. Little difficulty is apprehended from it in gathering native churches. The evidence that polygamists were admitted into the church by the apostles is extensively and increasingly regarded as inconclusive, by the patrons of the Board. We nowhere find instructions given, in the New Testament, to persons holding this relation. Nor is there evidence of the practice having existed in any of the churches subsequent to the apostolical age. The Committee believe that no positive action by the Board, in relation to this subject, is needed or expedient. Unsustained as the practice is by any certain precedents in the apostolical churches, and unauthorized by a single inspired injunction, the native convert will rarely be able to prove the reality of his piety, should he persist in clinging to it, or refuse to provide for the education of his children, or for the support of their mothers (when they need such provision), if he may not be permitted to regard the mothers as his wives."

As the letters contain statements worthy of consideration, bearing on several of the points already brought forward in the discussion, I also make extracts from them, to show the opinions upon these points held by the writers. Dr. Hodge, after treating of monogamy as the universal and permanent law of marriage, says: "Marriage, however (as property), being founded on the relations of men to each other, and not on the immutable nature of God, the laws relating to it are dispensable. If God gives permission to any one man, or to any set of men, to have more wives than one at the same time, he has a right to have them.

Just as if he should give one man authority to take the property of another, as he formerly authorized the Hebrews to dispossess the Canaanites, such a man would be justified in what, without such special permission, would be theft. The fact that God, on account of the hardness of their hearts, did permit the Hebrews to practice polygamy and divorce, is no proof, therefore that monogamy is not the universal and permanent law of marriage. The permission to practice polygamy cannot extend beyond the time and persons to whom that permission was given."

From this extract we can see what are Dr. Hodge's views on the question, whether God has a right to sanction polygamy if He sees reasons for doing so; and also, as to whether the polygamy of David and others should be regarded as adulterous in its nature, or as lawful marriage.

The question whether polygamy was allowed in the apostolical churches, is treated of more or less by all the writers of the letters. Mr. Barnes says: "The doctrine laid down by the Savior was absolute and unqualified, that marriage was to be between one man and one woman; that God made man and woman with reference to such an arrangement:—in one word, he went, in his teachings, wholly and decidedly against polygamy, and meant to abolish it. It seems to me in the highest degree *improbable* that the apostles, knowing his views, would go so directly against them by admitting it into the church, and countenancing it or tolerating it there." Again he says: "There is not the slightest evidence, that I know of, that the apostles ever *did* admit polygamists to the church, as such, or that they countenanced it at all. There is no record of this kind with which I am acquainted in the Acts of the Apostles, or the Epistles, and no institutions that look as if they *did* admit it." And still again he says: "There are no *instructions* given in the New Testament to persons holding this relation—to a man with many wives, or to the many wives with one husband. All the instructions suppose there is one wife. See I Cor. VII. It seems incredible, if the relation existed, that there should have been no reference to it, as to the duty to different wives, their duty to him, &c. This remark, you will see, is based on the belief, that instructions *are* actually given to persons in *all* the relations they sustain."

Dr. Hodge says: "That polygamy was not allowed in the apostolic church, is shown from the fact that it has never been tolerated in any subsequent age. All Christians (individuals excepted) have regarded polygamy as contrary to the will of Christ, and therefore it has never been tolerated in any Christian church. This fact alone has with me great weight. It would be deplorable if now, in the nineteenth century, evangelical churches should be established among the heathen, teaching that a man may be a Christian—I. e., obedient to the law of Christ, and yet be a polygamist, contrary

to the teaching of the 'saints' in all ages since the advent of Christ."

Dr. Goodrich also says: "I would take the ground that polygamy is hostile to the best interests of man, to the spirit of Christianity, and to the clearest intimations of the will of God as to the perfection of our race; that although it was tolerated for a time among the Jews on account of the hardness of their hearts, there is no decisive evidence that it was ever tolerated in the apostolic churches; that at an early period certainly—how early cannot be exactly known—it was regarded by Christians with abhorrence, and made a ground of exclusion from baptism. Justin Martyr, near the end of the second century, speaks of it as a reproach to the Jews, in a way which indicates that it must at that time have been wholly shut out from the Christian church. The Apostolic Constitutions, which began to be compiled somewhat after his day, treat it as a *crime*: allowing only this indulgence (which seems reasonable), that a woman, who is one of the wives of a heathen polygamist, if she become a convert and remains faithful to his bed, may be received to baptism. A man, however, was to come into the church with only one wife."

These opinions differ from what seems to have been the opinion of Dr. Macknight on this point, if by his statement—quoted by Mr. Dodd on p. 33 of the July number—"that polygamy had become effectually rooted out of the church in the fourth century," it is implied that he believed it to have existed in the church until that time.

In regard to the main question at issue, whether a person who continues to practice polygamy should be admitted, at this day, to the Christian church, Dr. Hodge says: "The way, therefore, in which this subject lies in my mind is:—Monogamy was the original law of marriage. For special reasons the Hebrews were permitted to have more than one wife. That permission has been withdrawn, and polygamy in the New Testament is pronounced adultery. No exception is made in behalf of heathens who were polygamists before conversion. Therefore the church is not authorized to make any such exception."

Dr. Goodrich also says: "Polygamy has sloughed off from the church. Throughout all Christendom it has been utterly abolished, and under all Christian government it is made a civil offence. I think, therefore, that in carrying out the principles of Christianity among heathen nations, we ought to be influenced, in an important degree, by the advance we have made on this subject at home. We ought to hold the standard higher; and as it is a distinctive characteristic of Christian nations, that polygamy is forbidden among them, I would have our missionaries take elevated ground on this subject when they go among the heathen. I would not have Christianity one thing in America and Europe, on this point, and another thing in Asia and Africa. I would lay it down to them, as a rule,

to allow nothing on this subject which they believe will be understood by natural inference among the heathen to sanction the practice; but to do everything consistent with the dictates of humanity toward the weaker party to abolish it utterly. If the practical result should be, that some for whom they hoped as Christians were excluded from baptism, this would not exalude them from heaven; and I should prefer, on such a subject, to carry out my principles with firmness. Some exempt cases, however, might possibly occur, in which exclusion from the church would not seem requisite; but I would throw on the missionary the responsibility of applying the rule given above to such cases. If he is perfectly satisfied that he can admit to baptism, without allowing native Christians or surrounding heathen to doubt at all as to Christianity being at war with polygamy in its very nature and essence, then he may judge whether, in such exempt cases, he shall give the desired indulgence."

I will also, in this place, quote from another pamphlet published by the American Board, giving the opinions of other persons upon this same subject. In 1854, a deputation was sent by the Prudential Committee of the Board to India, to visit the four missions established in that country. Various subjects were discussed by the missionaries there and Drs. Anderson and Thompson, who were the persons sent out. One of these subjects was polygamy. In the "Report of the Deputation," made to the Board after their return, are found the following statements under this heading:—

"The action of the missions with regard to polygamy was explicit and satisfactory. The Mahratta mission came to the following result:—'When a legal divorce can be effected, it should always be required before an individual be admitted to the church. The only cases of real difficulty which present themselves to our minds are when legal divorce cannot be effected. We believe, however, that it is not expedient to admit any one to the church, even in such cases, without his giving a written pledge to the church that he will no longer cohabit with more than one wife; and that he will also, if necessary, support the wife thus put away so long as she shall lead a virtuous life. Such a man, though unable to free himself from the legal relation of husband to the person thus put away, we believe to be free from the guilt of polygamy, and hence a proper candidate for admission to the church.' The Madura mission laid down this principle:—'That as polygamy is contrary to the original design of the Deity in the institution of the marriage relation, and opposed to all the teachings of Christ, and as there is no positive evidence that the apostles ever admitted polygamists into the churches established by them, no polygamist, however well fitted he may be in other respects, should be admitted to any of our churches, until he has entered into covenant with the church that he

will henceforth be the husband of only one wife.' No polygamists have ever been received into the church in the Ceylon mission, nor, indeed, into those of any of our India missions; and it was the expectation of the missions that none ever would be received. The brethren at Arcot say, 'Polygamy has not existed, and will not be allowed to exist, in any of our churches.'"

As to the severity and hardship involved in the views now given, with which we, in common with others who hold to the same principles, are charged by those who advocate a course different from the one indicated above, a few words need to be said. Dr. Hodge, in his letter, says: "The objection that a man, after having contracted the obligations of marriage with more than one woman, is not at liberty to cast them and their children away to provide for themselves, is answered by saying, because he ceases to regard them as wives, it does not follow that he is at liberty to refuse to provide for their comfort, or for the education of their children."

And with respect to those patrons, officers and missionaries of the American Board who hold to the above views, it is proper to say, that no unchristian severity is contemplated by them, nor do they advocate a course involving unnecessary hardship. The ways in which the unfortunate ones can best be provided for will vary in different cases. Sometimes, as has already occurred in China, a husband can be found for a second wife, and she be lawfully married. In other cases, such wife or wives can live separately under the same roof with the converted polygamist, or under roofs adjoining his. Of course, in all cases, the children are to be treated as children, and not reproached for any fault of their parents. Were a polygamist and his wives all truly converted, it is hardly supposable but, with proper instruction, they would themselves choose to have some one of the above arrangements made.

But if these rules are regarded as too severe to follow in treating the Chinese polygamist, how shall we do when we come to deal with the polyandrists of Thibet? Will it be unchristian severity towards the brothers of the husband in that country, to require the wife, when she becomes a Christian, to discontinue her adulterous connection with them, and live with her lawful husband alone? Can there be any just complaint of hardship in such a case? And why should there not be one law of morality for Chinese and Thibetan Christians?

The Rev. Mr. Dodd, near the close of his article in the July number, says: "We understand that the American Board of Commissioners for Foreign Missions allows a man to keep any one of his wives whom he may prefer." I am in doubt as to how much Mr. D. intended by this statement. If he understood that the Board has such a rule as he gave for the guidance of its missionaries in receiving members to native churches, I can say that, after seventeen years' connection with the

Board, I have never heard of such a rule; neither do I believe that the Board has such a rule; nor that the opinion of the officers of the Board would accord with the principle involved in such a general rule. If he simply meant that some missionary of the Board, after giving due instruction, has allowed the polygamist and his wives to decide for themselves which of them was the proper one to unite with him in Christian marriage, perhaps he may correct. I thought, when I read his statement, that I remembered such a case as published in the *Missionary Herald*; but after an unsuccessful search through fifteen volumes of it, I am doubtful as to the existence of such a record.

I have not the space left to discuss this point raised by Mr. Dodd. Nor would I affirm positively what the opinion of the Board is upon it, although it seems evident to me what the opinion must be. It is proper for me to state, however, that I am confident that the officers of the Board do not think it a matter of indifference which one of his wives the polygamist retains when he enters the church; nor do I believe that they, or the majority of the missionaries of the Board, would approve of allowing a Chinese to put away his legal wife, and retain a second or third one, should she be more pleasing to him.

FOOCHOW, November, 1869.

TRAVELING IN NORTH CHINA.

BY MRS. ISABELLA R. WILLIAMS.

Let me tell you something of the journey from Tientsin to Peking. At midnight the baggage carts came and were loaded, and started off by one o'clock. They probably traveled the rest of the night, and till ten or eleven the next morning. This is the Chinese style of doing the thing. A carter don't care how early he is up, if he can stop at four or five in the afternoon, feed his mules and himself, and be asleep by dark. One reason is, that robbers are bolder in the early part of the night.

In the morning my cart was at the gate, the horses and Mrs. Gulick's donkey saddled, the last odds and ends of work finished, the good byes and parting injunction to be careful of ourselves given, and I crept into the cart, quite wondering what my new method of locomotion would be like. "Yih!" said the driver, and we were off on a trot, jolting over the rough, stone pavement. The Chinese carts are very heavily and clumsily made. The wheel tires are put on in pieces about half a foot in length, nailed with large spikes, with which also the wood of the wheel is filled, to keep it from splitting. The covered part of the cart is about four feet long, two wide and three high. At the back of mine a trunk was

strapped, on the front board was the driver's bedding. Inside there was but a tiny den left for me, as valise, provision box, handbox, baskets, a feather bed, some blankets, comforts, shawls and a goat skin rug were arranged to make my ride easy, if that were possible. One gets terrible jolts when riding in an empty cart, but mine was rather too well filled. The driver was a fat, good-natured fellow, with a back so broad, that, except when he walked, I had only an occasional glimpse of anything beside his dirty, grey gown.

The driver's whip was quite a curiosity. A slender cane handle, six or seven feet long, spliced loosely in the middle, and a small cord for a lash; it seemed more for ornament than use. The drivers of our baggage carts had still more surprising ones; they looked like fishing rods and lines.

The mule in the shafts did all the work, while the other, harnessed by long ropes to the right side of the cart, was merely ornamental. It was quite careful to keep the ropes slack, and if the driver touched it with the whip, by mistake, it pranced about and broke the ropes. The driver then said "Yih! yih!" in a shooting way, sprang from his seat, patted the forward mule, twisted the ropes together so that they lasted for a few minutes, said "Yih!" with a lively tone, and presently went through the same programme again. We made no very great progress, but I rather liked occasionally to have a look at the travelers we met. There were all sorts of odd-looking people and things. Now there came along a half dozen fat, self-satisfied men on tiny donkeys, and a queer sort of pack-saddle, which looked like a saw horse. Then some military Chinese, jolting uncomfortably on horses, and numbers of carts, from each of which peeped four or five faces, eager for the sight of foreigners.

We stopped for lunch at an inn, ordering mutton, and hot water for our tea. A low table was set on the kang or Chinese couch, our rugs laid at its sides, and we sat down to try the flavor of mutton hashed up with a kind of garlic, which has so strong a smell that, comparatively speaking, onions have none. That night we had further experience of life at a Chinese inn. Driving into a large court yard, we were shown rooms, into which our bedding and other things were carried. Then Mr. Gulick shouted:

"Innkeeper!"

"Aye!"

"Bring washing face water."

"Aye!"

"Prepare fire—heat the kangs!"

"Aye!"

"Bring boiling water!"

"Aye."

Presently a servant came in with two small tubs of warm water, and setting them on the brick floor, returned to bring a tea-kettle of hot water for tea, and an armful of dry weeds and sorghum stalks, with which he made fires in the small fire-places under the kang. Air passages are built through these, which connect with the chimneys. In Peking, however, none of the houses have chimneys.

We made a long journey the next day—forty miles—and were rather late in the evening. Just before reaching the village where we were to stop, the driver fell asleep, and the mules took an old road which had been worn away by the river. Over went the cart and mules on the ice. The driver had time to spring off, and I to change my position, so that the fall did not hurt me. The cart turned almost bottom upwards. The ice did not break as I feared it would, but there were some inches of water on it. I braced myself so that my hands only were in the water. Mr. Williams rode up hurriedly, calling out, "Are you hurt?" and was much relieved to hear a faint "All right!" come from under the beds and pillows. The driver loosed the mules, and Mr. Williams came to my assistance. Finding a foot and a corner of my dress, he essayed to pull me out, but I could not stir. Then he got out the feather bed, and finally me, safe and sound. Had the ice broken, the affair might have been serious. Meanwhile the driver had gone to the village for help. We waited there, knowing it was not safe to leave our baggage, and walked to and fro to avoid taking cold. After a while we saw lanterns, and heard voices talking all at once, and the men came up. They got the cart up, after much tugging and scolding, and then the driver made a long search for a missing string of "cash," bewailing his loss loudly.

Next morning found us none the worse for our night's adventure. I was lonely in my cage behind the driver, and Mrs. Gulick wanted me to have a fair look at Peking, so she gave me the donkey, and I enjoyed my ride very much. There was a great deal to see,—pretty villages and temples, fine cemeteries, with marble and granite pillars, standing on immense tortoises, which were very ugly, and looked quite forlorn. Then there were lions with goggle eyes, which were intended to look very fierce, but made a ludicrous failure.

I had fun with the donkey. She found out that I was not her mistress, and her asinine nature asserted itself. As soon as we were inside the city gates, she determined to take the sidewalk, instead of the raised cart road in the middle of the street, so that she could start down the side street whenever she pleased. We contended the matter for

three miles, being alternately successful. Her plans for having her way were most ingenious. The donkey is belied by being made the emblem of stupidity.

As soon as we could obtain a good Chinese teacher, we left Peking for Kalgan. Mr. Williams and I now had a litter instead of a cart, and found it very comfortable. A litter is something like a sedan chair, but is borne by mules instead of coolies.

During the whole of our journey we were in sight of the beautiful blue hills, and almost always were surrounded by them. The contrast between them and the monotonous plains about Tientsin was delightful.

The second day we spent going through the Nankho Pass, which is about thirteen miles in length. Most of the way was very rough, but we enjoyed our ride in the litter as much as when on level ground. It rocked constantly, but the motion was pleasant, and we were not afraid, knowing how sure-footed mules are.

Friends had promised us a great deal of pleasure in the scenery of the pass, and it far exceeded our expectations. There was a constant feast for the eye. Here there were immense boulders, and there, huge fragments of rock. Bright little brooks were merrily winding their way between.

New England is outdone in the way of stones. Both the walls and houses of the villages, outside and inside the pass, are built of them, and still their number seems undiminished. Deep gorges are full of them; the hills seem to be solid rock from peak to base, and the road for miles is over boulders wedged tightly together. There is so much travel through the pass that these are worn smooth.

The inner line of the great wall is at the entrance to the Nankho, and three or four branches cross it. We passed through ten gateways. These are double, as is customary with cities. The wall is dilapidated in some places, but the gateways are solidly built, and in good repair. One was very fine, having much carved work, and inscriptions in six different languages. One of these European scholars cannot read. Sometimes the road is very narrow, and as we met many trains of camels, mules, and donkeys, our litter received some hard knocks. Beggars stand in the narrowest passes, holding little baskets. When they see any one coming, they pick up a stone or two, throw them from the path, and hold out their baskets for cash. This is better than the Peking style, which is to excite pity by looking and being as dirty and miserable as possible.

Cottages are perched by the side of the road, or above it. Some are picturesque and

pretty, others have not even the merit of picturesque ugliness.

Our day in the heart of the hills was all too short. I felt an impulse to go back, and find a cottage among the rocks, where we might tarry for a while, taking the grandeur into our very souls. I cannot give you an idea of the glory of these mountains. The masses of rock lie at all angles to the horizon, and often are perpendicular to it. Nature has been both architect and sculptor among the rocks. There were frowning castles, and gigantic statues. Grander than these were her cathedrals, more solemn than any handiwork of man. One felt overshadowed by silence. "The Lord is in His holy temple," came from the heart to the lips. Truly the place was His temple, and He was present there. "The strength of the hills is His" seemed written on every rock. And the key note of the whole happy day, and unalloyed song of praise, was "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

Among those everlasting hills, where God is so near, men had dared to build shrines and temples to gods made by their own hands. One was in ruins. The immense idol sits there still, in grinning mockery of Him who is a spirit, and must be worshipped in spirit and in truth. To us who knew of the one true God, everything spoke of him. Some of the rocks, black and scarred, as if by great convulsions of nature, ages ago, spoke of His power and wrath. Others, mossy and beautiful, or brightly variegated with yellow and grey lichens, had a more cheerful voice. The trees on the mountain side, climbing towards heaven, seemed to speak words of trust. Their roots were clasped firmly about the rocks, and the trunks had clung so closely to them as to hide them in their hearts. By the brooks the early budding trees were merry with birds, whose songs completed the voice of praise ceaselessly going up to the Throne.

Here and there are brick watch towers. These are not in the pass alone, but at intervals along the road. Near these there are invariably five cones, apparently of clay, whitewashed and tipped with red. Figures are painted on them in red, yellow, or both; dragons perhaps, but they look like cats with wings. Once we saw cones painted with two cocks, as many tigers, and a demon instead of the ordinary winged cats. These cones were quite a mystery to us. Mr. Gulick has seen but one man who professed to know what they were for. He said they were filled with combustible articles, so that in time of invasion there should be means for giving

signals. On the wall and scattered through the pass a number of small cannon are lying, but these preparations for defence are useless now—the wall, broken in numberless places, cannon thrown away, and watch towers crumbling back to dust.

The mules had hard tugging when going over the steepest places in the road, and some of our baggage not being put up properly was injured. A few boxes and trunks were stove in. The bureau lost a leg, and came through the fight with a number of honorable scars in front, as well as a large wound in the back.

After two nights at the inns I became quite deaf in one ear. The Chinese say that if any one sleeps with face towards the wall when angry, he will be blind in the morning, but I have not heard how they account for deafness. Thick night-caps would have been a preventive, but, like Gail Hamilton, my ideal of such articles of apparel had never been realized. A handkerchief would have answered the purpose, but my using it after that was like fastening the barn when the horse is stolen, for I was, and continue to be—half "as deaf as a post."

When leaving Nankho, we supposed the poetry of the way was ended, and were prepared for the prose of flat plains, but were delighted to find the scenery through which we passed during the next two days often equal to any we had seen before.

One morning there was a grand sunrise. The purple hills were touched with suddenly dawning day, and their sombre hue changed to rosy and golden lights, all the brighter for dark shadows between.

Parts of the country are sandy. There were large beds which had been left by the wind wrinkled and waving, like *crêpe* and watered silk.

The people in some places were very desirous to see us. They ran after our litter, and stooped to peep under the curtains, and after having a long look, would say "Why, it is a woman!"

One night there was a large crowd of people at our room-door, eager for a peep, whenever it opened. There was a bit of glass window, two inches square, at which some one kept an eye, till I covered it up. Then they thrust holes in the paper windows, and the inn-keeper rushed out, very angry,—
"These children! What things!"

Afterwards two Mongols came in, saying "Mundu, Mundu." A lot of Chinese men and boys followed them, and we had the room full of open mouthed stargers.

Thursday, we reached the Sandy River, and near it saw a number of inscriptions cut in the rock. As the river was full of ice, we

did not cross, but took a road among the mountains, not ordinarily traveled. The scenery was very grand; equal to any part of Nankho. The road was steep, and at first, one could but look down, and think of the result of a single misstep. After ascending as abruptly as we had descended, a wonderful landscape opened before us. The horizon was a wide one; and, far as the eye could reach, there were the beautiful blue hills. To the left was a sea of sand, whose waves seemed to have been petrified as they were ready to break over the hills in the distance. The nearer shore was bordered by a line of silver, a little river shining in the sun. All around for miles were low hills, whose every available foot was evidently under cultivation in summer. A few farmers were already beginning work.

That night we spent at Heuen-hwa fu, a fine city, with wide streets, and tile-roofed houses. We saw many memorial arches in a burying ground adjoining the city. The Roman Catholics have a large number of priests and converts here.

The next day we reached Kalgan, making the journey, as is usual, in five days.

THE INDIA MISSION OF THE M. E. CHURCH ON POLYGAMY.

The subject of polygamy was brought before the India Mission Conference, connected with the American Methodist Episcopal Church, at its session in Bijnour, January, 1868, by a memorial from the Moradabad District Conference. It was referred to a Committee, consisting of Rev. Messrs. J. W. Waugh, C. W. Judd, and J. M. Thoburn; who made the following report, which was adopted by the Conference:—

When our Saviour began his ministry, he at once set up a more perfect standard of morality than that which had existed among the Jews, not only denouncing many popular traditions, but even going so far as to change both the letter and spirit of some of the laws of Moses. Among the most important of the reforms which he instituted, was a re-statement of the law of marriage, in which he reminded the Jews of the sacred character of the institution as first appointed in Eden, admitted the temporary suspension of some of its obligations on account of the "hardness of heart" of the people, and clearly and emphatically recalled them to the observance of its duties as laid down in the days of man's purity. As God had created "a male" and "a female," so the Savior taught that "they twain" should be "one flesh." This is clearly the definition of Christian marriage. Poly-

gamy is wholly inconsistent with such an institution. Mohammedan marriage may admit of it, as may that of Hindoos and Jews, but to speak of a Christian polygamist, is to use contradictory terms.

It cannot be denied that plausible reasons have been added to show, that while polygamy should not *permanently* be retained in the Church, yet in cases where converts have been entangled in this way before conversion, no interference should be made with their social relations. Among the most prominent arguments advanced in defence of this position are the following:—

1. It is alleged that we have the sanction of the Apostles for this course, they having merely limited the privileges of the polygamist by excluding him from certain official positions. But it is by no means clear that the apostles ever followed such a policy. It is true that Paul instructed both Timothy and Titus to appoint as deacons and elders only those who were "the husband of one wife;" but we may well question whether the reference here is to polygamy at all. It is well known that divorces for frivolous causes had become very frequent in all parts of the Roman empire, at the beginning of our era, that polygamy had ceased to exist among the Jews, that it had not become at all common among any class of the Romans, and that it was comparatively limited among the Greeks. Is it not reasonable, then, to suppose that the apostle cautions his brethren against appointing men who had successively married and divorced a number of wives, thus making themselves obnoxious to the numerous friends of the divorced parties? This supposition becomes almost a certainty, when we notice that a like caution is given in the case of women, that they should be "the wife of one husband," for surely no one will for a moment claim that polyandry existed in the early Church. It is well known that this was the universal interpretation of the primitive Church, and that the Greek Church adheres to it in a most literal sense to the present day.

2. It is constantly urged that many holy men mentioned in the Old Testament had a plurality of wives, and yet God approved of their lives in a special manner. The same argument is still used by the Mormons in Utah. Its fallacy is so transparent, that a child need not be deceived by it. The question is simply this: Were the holy men referred to *Christians*, or were they not? That they were good men, according to the light they had, no one can doubt; but if the best of them were living among us now, we would simply call them Jews, and refuse them the privileges of the Church.

3. But it is claimed that the heathen are as ignorant and hard hearted as the Jews and patriarchs, and a like allowance should be made for them. This is very true, so far as their condition is concerned; and if we have no better light to offer them, and if there is no fuller measure of the Spirit to soften their hearts, than was enjoyed before the day of Pentecost, then the conclusion is valid. But it must be remembered that the question deals, not with the depraved heathen, but with *Christian Converts*, the least of whom enjoys privileges which far transcend those of the highly favored John the Baptist.

4. It is often urged that a separation inflicts great injustice on the wives who are put away. Financially there can be none, as the convert is required to support them comfortably. As to marital rights, it is begging the whole question to raise such an objection. Better far, that she be allowed to contract an honorable Christian marriage, and escape from a life in which she can never know what domestic happiness is.

5. It is further urged, that many painful separations must occur, and that to avoid this, temporary polygamy should be tolerated.

If all claimed here were admitted, it is only what might be urged in multitudes of cases to justify men in delaying their conversion. How many happy families are forever broken up by simply preaching the truth? All this has been foretold by our Saviour, and is inseparable from the faithful preaching of truths which admit of no compromise.

But it will be found that these separations are usually less painful than is commonly supposed. Nothing can be more absurd than to suppose that an affection can exist in a polygamist's family, similar to that which we see in Christian households. The husband nearly always has one favorite only, while to the vast majority of the women, separation will be hailed as freedom from slavery. Among the lower classes this is especially true. Nine-tenths of them would rejoice to be freed from their masters, if a chance of honorable wedlock were offered them.

Having noticed these objections, it remains to show a few weighty reasons for adhering to the practice which has generally prevailed in the most successful Protestant Missions.

1. If polygamy is tolerated to any extent in the church, it will gain a foothold among us which will not be easily relinquished, and there is reason to fear that it will long remain a source of trouble and weakness to an infant Church which can ill afford to contend with such an element.

2. A compromise of *principle* invariably paralyzes the church, and unfits her for the

earnest struggle in which she is engaged. To confess for a moment that we quail before the consequences of our own preaching, is to deny our confidence in it. The moment we lower the high standard left in our hands, we lose that moral power which ever marks the vigorous advance of Christianity.

3. More especially do we need to insist on the Christian rule of monogamy, because it is important at the outset to give our people a correct idea of the sanctity of the marriage relation. To allow the slightest deviation from the strict law of Christian marriage, will lead them to confound principle and policy, to look on an institution as old and as hallowed as the bowers of Eden, as simply a conventional arrangement to be modified at pleasure. The grand centre around which all the social excellencies of a Christian community crystallize, is the family; and if we would organize a community in India worthy of the name of Christian, we must guard against the slightest infringement of its rights and privileges.

The re-adjustment of the relations of a polygamist's family must necessarily involve many very perplexing questions which cannot be reached by any definite rules. Yet a general policy should be laid down, and such regulations adopted as may meet the difficulty as far as possible. The general object being to substitute Christian for heathen marriage, the arrangement which most satisfactorily effects this should be adopted. In deciding such cases we recommend that the following rules be observed:

RULES.

1. Where a convert is to select his wife from among two or more of his previous partners, *all other claims being equal*, the first wife shall be allowed the preference.

2. In cases where the marriage in childhood has been practically involuntary on the part of both parties, resulting in unhappiness, and leading to other alliances, the preference allowed to the first marriage may be materially modified.

3. In all cases where all the parties involved amicably consent to any definite arrangement for separation, their wishes shall be allowed.

4. The question shall always be considered in its relation to the interests, wishes, and feelings of *all the parties*, the man in every case being put on a par with the woman.

5. The convert in every case shall be required to contribute for the support of his former wives, in such amount as the committee called in his case may decide, so long as they may remain unmarried.

6. To avoid abuses, no such convert shall be admitted to baptism, until his choice of a wife has been ratified by a committee of five members of the church, appointed by the preacher in charge, and confirmed by a quarterly conference, subject to the veto of the President of the quarterly conference.

7. The same committee shall sanction all arrangements made for the disposition of the children of the parties involved.

THE POLYGAMY QUESTION.

BY REV. J. V. N. TALMAGE, D. D.

Your last number contains some three pieces, more or less severe on the paper prepared by me on the subject of polygamy, and published in your number for September. The first of these is a foot-note by Rev. F. S. Turner. The second is a paper by Rev. W. Lobseheid, and the third a paper by Rev. Samuel Dodd.

In reference to the first, I will merely express the hope that when our good brother's system of faith, especially as to "what the gospel is," becomes a little better developed, we shall see some improvement in his style of controversy; and when he gets more scriptural views of the relation of God's people to God's law, he will exhibit less laxity on the subject of the *purity* of the church.

The doctrine advocated in the *second* is simply Mormonism. Mohammed and Moses are compared. Mr. L. says, "Mahomed accommodated himself to the law of the state in which he lived, which limited the plurality of wives to twelve. [I suppose this fact, if it be a fact, is mentioned as the fault of Mohammed, wherein he yielded to the *wicked doctrine of expediency*.] Moses did not. He did *not* restrain polygamy. The only restraint he put on the husband was the law which forbade them (him?) to marry outlandish women." *Out-landish* means *foreign*, and of course this prohibition can only apply to the Jew. Brigham Young, it seems to me, must be the *beau-ideal* of Mr. L. on this subject. Nothing more need be said in reference to his paper.

The third paper is a rejoinder to my arguments. The same gentlemanly and Christian spirit is manifested in it that was manifested in Bro. D.'s previous paper on this subject. Discussion conducted in such a spirit can do no harm.

It is not, however, worth while to occupy the space that would be necessary to examine the various points made by Bro. D. It is not the object of either one of us to triumph in controversy; and those who read the RECORDER, if they take sufficient interest in this subject to compare the various arguments of my previous paper with this answer of Bro. D., will readily see whether those arguments are satisfactorily answered or not. Besides this, the greater part of this last paper of Bro. D. is only in answer to secondary arguments, all of which might be overthrown (if they can be) without affecting the main arguments of myself and those of Mr. Nelson in the RECORDER for January. I will merely remark that the 2nd point of Bro. D. manifests some strange misconception. He represents me as *demurring* "against being bound to the words of revelation," &c. If he will again look at my paper, he will find that I only "*demurred*" to his "statement of the way of settling the controversy." My doctrine on this and all other subjects of faith and practice in the Christian church is, "To the law and to the testimony." Bro. D. and I will not differ in reference to this principle.

Bro. D. closes his paper by reiterating the sentiment of his previous paper. He calls on me, as he did on Bro. Nelson, to give the *law* for *putting away*. He wishes it in *express terms*. His view is that there clearly was polygamy in the Old Testament church, and that at the beginning of the New Testament dispensation it was still practised in some measure among the Jews, and among some other races (though he admits that it "can never be very extensively practised" among "even semi-civilized people"); and therefore he thinks that we need some distinct statement in the New Testament Scriptures, before we have the right to decide that the apos-

cles did temporarily admit it into the Christian church. In other words, he wishes, as he expresses himself in another place, to throw on us the "burden of proof" on this point. I do not think that he will charge me with any misrepresentation of his views in this statement of them; and it is because of their plausibility and importance that I have again taken up this subject.

I will state the case in as few words as possible with clearness. The original law of marriage, as stated in the beginning of the Old Testament, forbids polygamy. Bro. D. fully agrees with us in this. He speaks of this in his previous paper as "*the original, but long abused, law of marriage,*" and of polygamy as belonging to "*the poison of the old serpent, the devil.*" He quotes approvingly the remark of Dr. Macknight, that "Polygamy had been permitted to the Jews by Moses on account of the hardness of their hearts." Thus far we fully agree. Polygamy under the Old Testament, though tolerated, was a violation of the original law of marriage. This original law of marriage was again stated in its fullness by the Saviour at the commencement of the New Testament dispensation (I cannot believe that Bro. D. will dispute this); and to say the least, most surely there is no passage in the teachings of the apostles contrary to this plain teaching of the Saviour. From all this we have a right to infer that polygamy was not allowed in the Christian church as organized by our Lord and his apostles. We do most earnestly contend that the doctrine of the Saviour is the law of his church. If any one contends that in this single case, or in any other case, the doctrine of the Saviour was departed from, even temporarily, most certainly the burden of proof lies with him. We are not called on to prove a negative, especially such a negative as this. Yet it is proved, as far as negatives can usually be proved, in the fact that the history of the church does not furnish us with a single instance of a polygamist being admitted.

Bro. D. admits that polygamy entered into by a Christian is sinful. Of

course, therefore, he would have no hesitancy in requiring such a man to put away any additional wife he may have thus taken. For this he would find sufficient authority in every passage of Scripture which requires the putting away of sin. I suppose that he, and every Protestant missionary in China (Mr. Lobscheid is not a missionary), would exercise church discipline on such a member, and if he persisted in refusing to put away the overplus of wives thus taken after his conversion, would cut him off from the church. The difficulty then is not with *putting away*, but with putting away *under certain circumstances*. Bro. D. wishes authority for requiring (and I suppose, in order to be consistent, even for *allowing*) a man, who entered into polygamy while in *heathenism*, to put away his overplus of wives. In order to make this distinction, he is compelled to regard polygamy in the one case as sinful, because it is a violation of God's command *knowingly*; and in the other case as not sinful, because, though an equal violation of God's command, the violation is committed *unknowingly*. Now, while I can understand how knowledge may add to the *heinousness* of the sin of violating God's command, and therefore may render the guilt of a Christian polygamist far greater than that of a heathen polygamist, I cannot understand how that knowledge can be the sin itself. I think Bro. D.'s catechism is much better than his argument, "Sin is any want of conformity unto, or transgression of, the law of God."

My inability fully to make the discrimination Bro. D. makes, may be owing to my obtuseness. But suppose Bro. D. should happen to have among his church members some one equally obtuse with myself, but who unfortunately should take the one part of Bro. D.'s views as correct—viz., that polygamy was not a sin in itself, and therefore should take to himself a plurality of wives; and, in answer to Bro. D.'s exhortation to put away the overplus, should say, "My dear pastor, 'please give me the law for *putting away*, not for *taking* a wife.' I know

that you say that it is sinful for a Christian to enter into polygamy, but I cannot understand this, if polygamy itself be not sinful. At any rate, the deed is now done, and this poor woman, when I married her, knew nothing but the heathen law on the subject; therefore she, at least, is innocent, and if I should put her away, I shall be guilty of that 'injustice' to the 'weaker vessel,' against which you so earnestly warned us in your July paper." In this supposed case, if the wife after marriage become a Christian convert, I suppose Bro. D., to be consistent, would admit her into the church; and while he exhorted the husband to put away this wife, because he married her after his conversion, and would cut him off from the church if he refused to put her away; he would exhort the wife not to leave her husband, because she entered into this relation after her conversion, and would cut her off from the church for voluntary violation of her marriage vows.

To illustrate still further, that after all it is not the *putting away*, but the putting away *under certain circumstances*, that troubles our opponents in this controversy, I will refer the reader to the rules of the "Basel Mission" on this subject, as communicated by Rev. Jacob Loecherer, and published in your March number. This Mission *orders* the putting away in many cases, and *allows* it in every case where the parties shall become convinced that the state of polygamy is wrong.

These rules have been composed with great care, and evidently by men who desired the purity of the church and the glory of God. For such men we feel the greatest respect. But unfortunately they seem to have been afraid to insist on the doctrine of Christ in all particulars. The result proves that when we attempt to make compromises between the pure law of Christ and the practices of heathenism (or, if you please, Judaism), we invariably plunge ourselves into endless inconsistencies.

ANDY, November 18th, 1869.

From the Christian Observer.

THE YOUNG JAPANESE CONVERT.

MISSION OF A STRAY GEOGRAPHY AND
STRAY BIBLE.

Messrs. Editors:—Having given your readers a sketch of the life and conversion of the Japanese youth now pursuing his studies with the highest success in one of our Northern colleges, I wish to call attention to several facts and incidents which cannot fail to awaken admiration, as hardly less than miraculous. Most undeniably they indicate the special purpose and providence of God in regard to this heathen youth.

One day, when he was attending school in Yeddo, and was hardly more than a boy in age, being about 15 years old, he went into the streets, and happened to see "*a Geography of the United States*," printed in the Chinese language. He took it up, and read it, and then for the first time understood the form of the earth, what nations inhabit it, and the difference between their government and institutions and those of the Japanese. A sudden flood of light fell upon his mind, and fairly overpowered him. Instantly all his purposes were changed, and his future career decided. The Geography did not teach *religion*: it said nothing of Christ and Christianity: it was purely scientific and secular, but from the moment it was opened and read, the youth resolved he must and would see such a wonderful country as the United States; nor did he rest till his purpose was accomplished. "*God was not in all his thoughts*;" still less Christ and the way of salvation. His impulses were all intellectual; his aims all secular; but overruled by God, they resulted in his conversion. *A Geography*, through divine providence and grace, made the first Japanese convert!

This Geography was the work of the Rev. Dr. Bridgman, an American missionary, who had resided above 30 years in China, and wrote the Geography in the Chinese language, for Chinese readers, to enlighten them in regard to our country and its institutions, and thereby secure their respect and good will, as he once stated to the writer at his own house in Shanghai. But the better educated classes in Japan read and write the Chinese language, besides their own. Little did Dr. Bridgman dream that a copy would stray away to Japan, and falling into the hands of the youth, would impel him on to his own country, and his own native State, Massachusetts, and the college in a town nearly adjoining the one in which he was born; and here, on another continent, make the first Japanese convert! Grand mission of a stray

Geography! But the Japanese youth never knew the name of the author of the Geography till the writer informed him, though he knew he was an American.

If the hand of God is seen in the stray *Geography*, which by some unknown means made its way from Shanghai, in China, to Yeddo, the capital of Japan, much more conspicuous is it in the *copy of the Bible*, which travelled the same distance of above 1,000 miles, and reached the same destination. The geography met the eye of the youth in the streets of the city; the Bible he chanced to see in the library of a companion, on whom one day he made a call. He was not in search of it; he knew not of its existence; he had never seen one; yet it came into his hands. Yeddo contained at that time a population of three millions. Some of the streets are ten or twelve miles long, and crowded with stores and houses on each side. Perhaps there was not another copy of the Bible in Yeddo; certainly the writer of this communication could not hear of one in all Japan during the *three years* he was there, immediately upon the opening of the country to foreign intercourse, yet *this copy*, perhaps a *solitary* copy, which could hardly have been hunted up by a band of detectives, fell mysteriously into the hands of this youth! He had been enlightened as to *this world* by the Geography; he was now enlightened, as by the lightning's flash, as to *another*.—What a testimony to the divinity and power of the Bible were his first impressions upon reading it! He borrowed the book; he carried it to his room; he read it by night and concealed it by day, lest, being detected in owning and reading it, he and all his family should be crucified, according to an old edict against the Jesuits. The same individual who wrote the Geography, translated the Bible into the Chinese; and both volumes found their way into another country, and reached the same individual, who was prepared to appreciate and use them. Instantly the Bible was "the power of God," scattering the gross darkness brooding over a heathen mind, touching the moral sensibilities of the heart, and calling forth prayer to the Christian's God in terms almost provoking a smile, and yet evidently fervent and sincere. Glorious mission of a stray Geography and a stray Bible in a heathen land!

Nor can we fail to admire the courage, the large grasp of mind, the self-denial, the indomitable will, and calm trust in providence, the youth displayed at this period. He was forbidden both by his parents and his prince to entertain the thought of leaving his country, and by both was severely and repeatedly beaten as well as ridiculed. He had no friends to advise or aid him; he had no

means to meet his expenses, and hardly clothes sufficient to cover his body. He knew no masters of foreign vessels, nor the services required on board, or even the language Americans speak. More than all, he had parents, and brothers, and sisters, whom he loved, while his prince promised him office and ample compensation. But the Bible had told him that God was greater than his parents, and must first be obeyed. Therefore, perilling everything, he rose in the dark hour of midnight. He collected his few articles of clothing and his few shillings of money, and, walking the long distance of more than a dozen miles to the port, found an American vessel bound to Shanghai, in China, the captain of which kindly gave him a passage for his services on board. There he met with another American vessel bound to Boston, on board of which he served eight months in the Chinese seas before the vessel left for home. But his purpose was unalterable; and, praying that "God would please let him reach his aim," he sailed over the Sea of China, the Indian Ocean, and the great Atlantic, simply "to be educated by the Bible," as he explained his motive. Who ever travelled so far for such an object, or made such sacrifices, or met such perils, simply to be able to read and understand the Bible?

Other circumstances are remarkable. He had never seen a missionary; he had never heard a sermon; he had never read a Christian book or even tract; he had never conversed with a Christian; he had never seen one; and yet some influence reached his mind and touched his heart, the moment he read the Geography, and impelled him to strive to reach this wonderful land; and when he met with the copy of the Bible in China, and read it by the aid of his candle in his chamber, the determination became unconquerable. God helped him to attain his aim; he stood upon our shores, a youth, a mere stripling. Unknown friends stood there also ready to receive and aid him. At once he was clothed and sent to school, and soon showed that he had been led all the long way by the Spirit of God.

But where is he who, in the hand of God, was the instrument of all this? Upon the arrival of the first missionaries to Japan at Shanghai, in China, your correspondent happened to be there on a visit from Japan. Dr. Bridgman invited all to tea one evening, and after tea to unite in prayer for the mission to Japan. He first read an appropriate portion of one of the gospels, containing the command of Christ to carry it to the heathen, and then the promises of aid and success, intermingling brief and touching remarks. He then called upon Rev. Mr. Brown, one of the missionaries, to offer prayer, which he

followed with one of his own, whose simplicity, humility and fervency, touched the writer's heart, and to whom it has often seemed probable, that *that* prayer must have had an influence in the case of the Japanese youth, and led to his conversion. But he "had finished his course" when this youth reached our country; and he knew nothing of the wanderings of the copy of his Geography and his translation of the Bible, though he once told the writer that he was surprised to learn that his Geography was in greater demand in Japan than in China. Nor did he know the power and fruits of those two stray copies in another continent, and on the other side of the globe! So little do good men know the good they accomplish! But the news has reached this humble Christian and eminent scholar long before this. Let every Christian, desponding over apparently fruitless labors, be assured he may yet see the largest results, or if he does not see them, yet hear of them in the light of heaven.

H. W.

THE GOVERNORS GENERAL AND GOVERNORS OF THE EIGHTEEN PROVINCES.

BY W. T. LAY.

Various changes have taken place in the official arena during the two years which have elapsed since a list, under the above heading, was printed in the *Missionary Recorder*. Some individuals have been promoted, others have been transferred from one province to another, whilst others again have been eliminated altogether. It seems to me, under these circumstances, that a revised return would not be wholly out of place at the present moment, and would not be without its interest to readers of this JOURNAL. I have accordingly attempted to draw up an accurate list of the present rulers of the different provinces of this empire, and below I give the result of my attempt. The two Directors General are also included in the list. The names of these two officials ought, by right, to be excluded, if a strict adherence to the title of this note be maintained; but one may hope that there will be none cynical enough to take exception to their presence. There are some readers who

may like to know what individual controls the works on the Yellow River, and what individual controls the supply of grain for the North, and it is to gratify such that the additional information is supplied.

GOVERNORS GENERAL.

Childi	曾國藩	Tseng Kuo-fan.
Two Kiang ..	馬新貽	Ma Hsin-yi.
Two Kuang ..	瑞麟	Jui-lin.
Two Hu	李鴻章	Li Hung-chang.
Shensi and Kansuh ...	左宗棠	Tso Tsung-t'ang.
Szechuen ...	吳棠	Wu Tang.
Fookien and Chekiang ...	英桂	Ying-kuei.
Yunnan and Kueichow ..	劉嶽昭	Liu Yü-chao.

DIRECTORS GENERAL.

Yellow River.	蘇廷魁	Su T'ing-k'nei.
Grain Transport	張之萬	Chang Chih-wan.

GOVERNORS.

Shantung	丁寶楨	Ting Pao-chên.
Shansi	李宗義	Li Tsung-hsi.*
Kiangsu	丁日昌	Ting Jih-ch'ang.
Hupei	郭柏蔭	Kuo Pai-yin.
Hunan	劉崑	Liu K'un.
Shensi	劉典	Liu Tien.
Honan	李鶴年	Li Ho-nien.
Nganhui	英翰	Ying-ban.
Kiangsi	劉坤一	Liu K'un-yi.
Fookien	卞寶第	Pien Pao-ti.
Chekiang	李瀚章	Li Han-chang.
Kuangtung ..	李福泰	Li Fu-t'ai.
Kuangsi	蘇鳳文	Su Feng-wên.
Yunnan	岑毓英	Ch'ien Yü-ying.
Kueichow ...	曾璧光	Tseng Pi-kuang.

* Cheng Tun-chin (鄭敦謹), a Hunan man, is acting at the present moment.

The above return comprises 3 Manchoses—Ying-kuei, Jui-lin, Ying-han.

- 5 natives of Hunan—Tsêng Kuo-fan,
Tso Tsung-t'ang,
Liu Yü-chao, Liu
Tien, Liu Kun-yi.
2 " " Shantung—Ma Hsin-yi and
Li Fu-t'ai.
3 " " Nganhui—Li Hung-chang,
Wu T'ang, Li
Han-chang.
2 " " Szuchuen—Li Tsung-hsi and
Tsêng Pi-kuang.
2 " " Kueichow—Ting Pao-chên,
and Su Fêng-wên.
1 native of Kuangtung—Ting Jih-
ch'ang.
1 " " Kuangsi—Ch'ien Yü-ying.
1 " " Kiangsu—Pien Pao-ti.
1 " " Yunnan—Liu K'un.
1 " " Fookien—Kuo Pai-yin.
1 " " Fengtien (Mougen) Li
Ho-nien.

Of the Directors General, one is a native of Chihli (Chang Chih-wan), and one a native of Canton (Su T'ing-k'uei).

We miss from the new roll the following names, which were on our 1867 list.

Liu Ch'ang-yu [劉長佑], Lo Ping-chang [駱秉章], Chang K'ai-sung [張凱嵩], Chao Ch'ang-ling [趙長齡], Tsêng Kuo-ch'uan [曾國荃], Ch'iao Sung-nien [喬松年], Chiang Yi-li [蔣益澧], and Chang Liang-chi [張亮基].

Chiang Yi-li, a native of Hunan, was for a short time Governor of Canton, and perhaps the best Governor that Canton has had for a number of years past. Unfortunately however his impulsive nature led him into all sorts of difficulties, and finally he received promotion of a retrograde kind. From a Governor, he was made Criminal Commissioner in Shansi, where he now is.

Lo Ping-chang, the able Governor General of Szuchuen, died some time back. Tsêng Kuo-ch'uan, who was made Governor of Hupeh after his gallant behaviour at Nanking, returned to his native place. (Hunan), where I be-

lieve he now is. One account says that he is in one of the Boards at Peking, but I should think this extremely unlikely, as his talents are considerably below mediocrity. He won his laurels at Nanking, and it is highly probable that he is enjoying them in retirement.

I am unable to say what has become of the rest.

Several changes have occurred amongst those whose names were before us two years ago, and who also figure on the present list. A brief notice, in conclusion, may be given of these changes. Tsêng Kuo-fan has been transferred from the Two Kiang to the government of Chihli, *vice* Liu Ch'ang-yu, who has disappeared altogether, whether in disgrace or not I am unable to say.

Ma Hsin-yi, at one time Governor of Chekiang, and afterwards appointed to succeed Wu T'ang in the Governor Generalship of Fookien and Chekiang (but who never took up this post), has become Governor General of the Two Kiang. Wu T'ang, who has been termed by the Chinese a useless man, was promoted some time back to the government of Szuchuen, but has, according to some accounts, been dismissed from that post. One cannot vouch for the accuracy of this news, though it may be true. Szuchuen requires a man of no small energy and tact to keep it in order, and certainly Wu T'ang is not the man who is equal to governing such a province.

Amongst the Governors, the following changes have taken place. Liu Yü-chao has been promoted from Governor of Yunnan to the Governor Generalship of Yunnan and Kueichow, *vice* Chang K'ai-sung.

Liu Tien has succeeded Ch'iao Sung-nien in the government of Shensi. Li Fu-t'ai has been transferred to Canton, *vice* Chiang Yi-li, and Pien Pao-ti has taken his place.

Kuo Pai-yin has been transferred (on promotion) from Kuangsi to Hupeh, and Su Fêng-wên has taken his place. Li Han-chang has been moved from Kiangsu to Chekiang.

Tséng Pi-kuang has been promoted to the government of Kueichow; vice Chang Liang-chi; and, lastly, Ch'ien Yü-ying has succeeded Liu Yü-chao as Governor of Yunnan.

FOOCHOW, Nov. 25, 1869.

CORRESPONDENCE.

THE LATE REV. J. WILLIAMSON.

We have been requested to publish the following communication, recently addressed to the editor of the *North China Daily News*:—

SIR:—

In a recent communication referring to the attack on Messrs. Williamson and Hodge, near Tientsin, your correspondent says that "further news confirms the view that it was the work of simple robbers;" and I see that a persistent effort has been made to represent the foul deed as devoid of all political significance. I know not from what quarter your correspondent draws his information, but in my opinion—and I have made very careful inquiries into the whole affair—the evidence points in a very different direction. There was no inducement for twenty-five robbers to follow the boat. It is said that one of the missionaries was seen going on board with a shoe of silver in his hand. But what is a shoe of silver (Tls. 50) to twenty or twenty-five men? Hardly a week passes but foreigners leave Tientsin with a hundred times that amount, and not a day but native merchants journey down that very canal, quite unprotected, with large sums both in sycee and in goods. Besides every native who saw the boat start knew as well that the foreigners were on a missionary excursion as that there was a boat at all; for both gentlemen were well known in the city. And they also knew that missionaries never carry large sums of money. To say nothing further about the greater risk in attacking a boat in the possession of two able bodied foreigners, the idea of such a number of Chinese following such a boat for two days appears preposterous. But again, Mr. Hodge says that when he jumped on shore he found the band armed with swords, and some with guns, and that after arousing a farm labourer, who undertook to lead him to the yamun, he met the mandarin coming to the spot with a company of soldiers, and after examining the boat, this mandarin and his men set off in pursuit of the robbers! Now who ever heard of a mandarin and his followers being up and on the watch between 12 and 1 o'clock in the morning? Moreover, who

ever heard of a mandarin volunteering to pursue a band of robbers? The whole thing looks suspicious—the more so, that nothing has been done on the part of the Chinese officials to discover the perpetrators of the terrible deed. There was a show of activity at first. Horsemen were sent out, and a dust was raised, but nothing was done to any purpose. A man was placed in prison, who it is said has confessed that he was one of the gang, and that his share of the spoil was the two silver watches. But the watches have never been produced, nor the slightest positive indication given that he had anything whatever to do with the matter. As far as yet appears, the probability is that he is an innocent man, made to represent one of the guilty—a trick, alas! too common in China. Mr. Mongan, the Consul, has evinced deep concern, and made most laudable efforts to discover the murderers; but without effect. He confesses his powerlessness. The *hien* magistrate of the district in which the deed occurred has been down at Tientsin, on a visit to his superiors there, for the purpose—according to the testimony of intelligent natives—of bribing them to stave off all further enquiry. The native Christians are most indignant, and say that had it been an affair among natives, it would have been cleared up long ago; and those who have lived long in China know how unlikely, if not impossible, it is for a band of robbers to commit such a deed, and remain undetected, if the authorities had the will to do it.

I am therefore afraid that the mandarins are at the bottom of the evil deed. Some time ago, the magistrate of Laou-ling *hien* within whose jurisdiction the mission stations lie, was degraded by Chung How, for most unwarrantable oppression of the native Christians there. It may have been an act of revenge on his part, or an effort on the part of his coördinates or subordinates in office, to terrify the missionaries from proceeding to their stations, that they may the more easily carry out their cruel, illegal exactions. The late action of our government, and that most humiliating despatch on the part of our representative at Peking (quoted by Lord Clarendon in the House of Lords, April 5th), in which he indirectly charges missionaries with shielding the converts from their proper authorities, and most short-sightedly declares that "it was absolutely necessary that missionaries should not establish themselves in the interior;" and not only so, but had the bad taste to say that "even at the Ports, they should exercise great judgment"—no doubt these facts emboldened the ruffians to proceed as they did. This affair has a very serious aspect, especially taken in connection with the late action of the man-

darins in Shantung. The two missionaries were travelling peaceably; they were only a short distance from the treaty port; they were attacked by armed men; one was murdered; the other barely escaped. The blow was aimed at foreigners, and money could hardly have been the object. Two months have elapsed since the outrage was perpetrated. The Consul has been applied to repeatedly. He has done his best; and as a last resource promised—some six weeks ago—to write to *Tsun Kwo-fan*, and lay the matter before H. M.'s Minister and the *Tsung-li Yamun*; but up to this date, nothing has transpired. The Chinese will undoubtedly presume on it, and we may expect to hear of further acts of violence. It strikes me the treaty should either be adhered to, or torn up as waste paper; for there is no use in persons presuming on the validity of the clauses, and being robbed or murdered in the act, without the least thing being done or said to any purpose about it—just as if the matter had been a pure accident.

Yours, &c.,

A CORRESPONDENT.

CHINESE PROPER NAMES—A NEW WORK.

TO THE EDITOR OF THE CHINESE RECORDER:—

I have a small work in the press, which will be shortly published at a low price, and I am anxious to inform my brethren, through your journal, of its intended issue, and shall be glad to receive the names of subscribers.

I cannot do better than ask you to reproduce the preface, which I accordingly enclose, as a means of informing your readers of the character of the work.

Yours very truly,

F. PORTER SMITH.

WESLEYAN MISSION HOSPITAL, }
HANKOW, Nov. 16th, 1869. }

P. S. A work on Chinese *Materia Medica*, mentioned in a previous note to you, will be shortly published under the patronage of Robert Hart, Esq., Inspector General of Customs, Peking.

This Chinese and English list of proper names of places, persons, dynasties, tribes and sects, having interest or relation to both Chinese and foreigners, was begun to be compiled in ignorance of the existence of a somewhat similar appendix to a small work on Chinese topography by the learned and indefatigable author of the "Middle Kingdom." It professes to treat briefly of those unusual designations, called 別名 *pieh*

min, of places in China proper, which often puzzle the student and translator, and of the names of those colonial or semi-dependent states which now, or formerly did, range themselves around the "favoured nation" more directly ruled by the Emperor of China. Names of places, &c., in Corea, Burmah, Siam, Malaysia, India, and Asia in general, have been added, together with stray names of western countries and peoples who have, or had, relations with China. In this way it is hoped that the list may be advantageously consulted as a kind of supplement to the dictionaries of the Chinese language, not hitherto supplied with this convenient arrangement. Matters of historical, classical, geographical and commercial interest, and some of the more important changes wrought in Turkestan and Central Asia by the joint action of Mahomedan disaffection and Russian enterprise, have been occasionally introduced, so as to bring the information up to the most recent dates. Japanese names, as written in Chinese, have been conveniently incorporated, and the most important places in China, mentioned in Marco Polo's writings, have been emphasised. Traces of the profession of the compiler will be occasionally met with in the shape of short references to drugs. To the labours of Duhalde, Morrison, Davis, Williams, Legge, Julien, Pauthier, Wylie, Edkins, Mayers, Williamson, and a score of contributors to the literature of the subjects involved, the compiler is almost entirely indebted for what is valuable in the brief summary. At the same time it is but fair to state that, as often as practicable, the original Chinese and other works treating upon the matters in hand have been carefully examined. To the contributors to the *Chinese Repository*, Denny's "Treaty Ports of China and Japan," the *Notes and Queries on China and Japan*, and the "Transactions of the N. C. Branch of the Royal Asiatic Society," as well as to the exhaustive works of Max Müller, much obligation is freely confessed. An index has been provided, as a means of ready reference for those who are more familiar with the names of places used in foreign works, than with the ordinary phonetic equivalent of the Chinese character. Some Chinese names included in the text will also be found in the index, which should be consulted in cases where the alphabetical series has failed to afford the clue. For almost all other occasions it is hoped that the list, arranged alphabetically according to the received mandarin pronunciation, may be found convenient and instructive to those, like the compiler, engaged in their earlier studies of a Babel tongue.

F. P. S.

THE DELEGATES' VERSION.

TO THE EDITOR OF THE RECORDER:—

In a recent number of the RECORDER, there is a notice of a Reference Testament, prepared by the Rev. A. W. Cribb, in which he is said to have used the version "known as the Medhurst version." I am not aware by whom it is so "known;" but whoever so names the version in question must be unaware of the real history of the version, and makes a grave and injurious mistake, for its proper title is "*The Delegates' Version.*" The proof is beyond dispute; for I have before me a copy of the edition of 1862, called on the English title page "The New Testament in Chinese, translated by the Committee of Delegates," &c.; and immediately after the title page is an English preface, headed "*Delegates' Version of the New Testament,*" giving a brief history of the formation of the Committee, and concluding with the minute of their meeting at Shanghai on Aug. 1st, 1850, from which I made the following extracts:—"Present; Drs. Medhurst, Boone and Bridgman, and the Rev. Messrs. Stronach and Milne. *It was proposed by the Rt. Rev. Dr. Boone, seconded by the Rev. John Stronach, and passed unanimously,*—The Committee of Delegates, engaged on the revision of the translations of the New Testament in Chinese, having now completed their work, the words *Theos* and *Pneuma* being left untranslated.....do hereby resolve, That the version, as it now stands be offered to the Bible Societies of Europe and America," &c. The Committee then proceed to state that they "reserve to a majority of their own body the right to make any alterations therein;" only they permit the several societies to insert in their version different words for *Theos*, *Pneuma* and *Baptizo* for the express purpose that, with the exception of those words, "*all parties [may] use the same version.*"

The edition of the New Testament now issued by the British and Foreign Bible Society (used also by all the German Missionaries, and by a large and increasing number of American Missionaries) is identical with the indisputable "*Delegates' Version*" of 1852, with the exception of a very small number of corrections, made (in terms of the clause quoted above) by a majority of the members (or surviving members) of the Committee by whom that resolution was passed.

I remain,

Yours most truly,
CARSTAIRS DOUGLAS.

AMOY, November, 1869.

[As far as the version of the New Testament is concerned, we are inclined to think that our correspondent is right. The version in question, however, is generally bound up with the version of the Old Testament prepared by the missionaries of the London Missionary Society, after they had withdrawn from the Committee of Delegates for the translation of the Old Testament. We frequently hear the

whole book—Old and New Testaments—spoken of as the "Delegates' Version," which we regard as a misnomer. So we generally speak of that version, as a whole, as the "Medhurst Version," or the "London Mission Version;" and of the other version as the "Bridgman Version," or the "Bridgman-Culbertson Version." This practice suits us, and we are entirely willing that all others shall suit themselves as to the titles they apply to the respective versions.—ED. RECORDER.]

A PROTEST AGAINST POLEMICS.

TO THE EDITOR OF THE CHINESE RECORDER:—

A few months ago, in the course of discussions in the RECORDER on the peculiar forms of Chinese slavery, a correspondent wished to open up the entire question of *slavery in general*; but in the wise exercise of your editorial discretion you refused admission to the communication, on the principle that the discussion in the RECORDER should have reference only to the peculiar circumstances of missionary work, and especially of Chinese missions; while those questions which have equal reference to the churches at home and abroad, and which are fully treated in the Christian literature of Europe and America, should not find a place in these pages.

Now in the later parts of Mr. Turner's oft continued disquisition, it seems to me, and I should hope to you, and even (on full consideration) to himself, that he has transgressed these limits. In the earlier part there were indeed some suggestive hints on the *mode of presenting* the gospel to the Chinese; but latterly he has gradually branched off into a very great variety of subjects which have no more connexion with China than with London or New York. On reading some of these papers, my first impulse was to discuss (in your pages) some of the points on which my opinion differs most from his; but I shall not provoke discussion even by stating how far I agree with or differ from him. In present circumstances I have only to say that even though I should entirely coincide with his views, I would not consider the RECORDER to be the proper place for advancing them, attacking as they do so very decidedly some of the principles counted fundamental by churches which supply a large proportion of the missionaries now in China. For (not to speak of the danger of breaking up the coöperation by which alone such a journal can succeed) if such attacks be admitted, so must the defences; and the RECORDER, instead of being a valuable means of communication among missionaries and their friends on those matters relating to their work which cannot be

found elsewhere, will degenerate into a channel for discussions of polemical theology, which can be studied ten times better in the books and pamphlets and periodicals of the Western world.

CARSTAIRS DOUGLAS.

AMOI, November 16th, 1869.

ENGLISH TITLES ON CHINESE BOOKS.

MR. EDITOR:—

Will you not suggest to the brethren in China, especially those in charge of publishing interests, the propriety of placing on the title page of each book and tract its designation in English, as well as in Chinese? In no case could such a practice do any harm. It would often be a convenience, even in your work in China; and for our work in this country, it is quite necessary. For instance, a package of Chinese books and tracts is sent to the Chinese Sunday School at Santa Clara or Stockton. The friends who are to distribute those books cannot read a character of Chinese, and have not the least idea as to the title of the book or tract they give away. Besides, they are liable to offer the same tract to the same scholar every time. The title in English on the title page would cost so little and would be of such value to us in our work here, that I trust the suggestion will meet with favor.

Yours truly,

O. GIBSON.

SAN FRANCISCO, Sept. 25, 1869.

THE PRESBYTERY OF NINGPO.

TO THE EDITOR OF THE CHINESE RECORDER:—

The American Presbyterian Mission of Ningpo recently held its Annual Meeting at Hangchow, as the field of its operations extends at present considerably beyond the last named city. During the last year, thirty-six persons have been baptized from among the heathen, making a native membership of a little over four hundred connected with us at present. The members are divided into seven churches, of which four have regularly ordained and installed native pastors. None of the churches are yet self-supporting; but one of them has collected funds during the year sufficient to pay their pastor's salary for about eight months; another about five months; another four, another two. These sums are collected exclusively by and from the native members, and do not include donations by foreigners. Compared with

the annual contributions of some of our home societies, they seem very small, and show that the riches of China are not yet converted to God; yet, to those who are acquainted with the deep poverty of the donors, they afford no small reason to hope that the day is approaching when the Chinese will support their own Christian institutions, without help from abroad. The great bulk of the church members are farmers, and have no moneyed connection whatever with foreigners, whether in or out of the mission. We have about fifty boys and girls in boarding schools; perhaps about half that number in day schools; and eight persons, most of whom are graduates from the boys' school, and have been employed as assistants in various departments of mission work, were recently received under the care of our Presbytery, as students for the ministry.

S. D.

HANGCHOW, November 1st, 1869.

The Chinese Recorder

AND

MISSIONARY JOURNAL.

Rev. S. L. Baldwin, Editor.

FOOCHOW, DECEMBER, 1869.

BIRTHS.

At Shanghai, on the 9th November, a son to Revd. YOUNG J. ALLEN, of the American Southern Methodist Episcopal Mission.

At Takao, November 10th, a son to Rev. HUGH RITCHIE, of the English Presbyterian Mission.

BAPTISM.

At Foochow, November 16th, by the Rev. Bishop C. Kingsley, D. D., RUTHIE MAY, infant daughter of Rev. N. and Mrs. S. M. SITES, of the American Methodist Episcopal Mission.

MARRIAGE.

On the 16th of November, at the Netherlands Vice Consulate, Shanghai, before T. KREES, Esq., Netherlands Vice Consul, and subsequently at St. Xavier's Church, Hongke, by the Revd. R. NELSON, WILHELM CONRAD KORTHAUS, of the Netherlands Trading Society, Higo, to EMILY R. ADAMS, daughter of Isaac Foote Adams, Esq., of Auburn, Cayuga Co., State of New York, U. S. A., and late of the American Woman's Union Mission, Peking.

DEATH.

At Hongkong, on the 21st of October, 1869, ARTHUR NACKEN, son of Rev. Johannes Nacken, of the Rhenish Missionary Society, aged 1 month and 5 days.

The RECORDER for November was sent

To all ports north of Foochow, per *Stmr. Bertha*, November 5th.

To all ports south of Foochow, per *Stmr. Douglas*, November 10th.

To England, per Mail of Nov. 16th from Hongkong.

To America, per P. M. Steamer of Nov. 19th from Hongkong.

ANNUAL MEETING OF THE FOO-CHOW M. E. MISSION.

The Annual Meeting of the Foochow Mission of the American Methodist Episcopal Church was held November 16th to 22nd. The presence of Bishop Kingsley made the occasion one of unusual interest; especially in connection with the ordination of native preachers to the office and work of the Christian ministry. Tuesday, the 16th, Wednesday, the 17th, and Thursday, the 18th, were occupied in the examination of the Helpers and Student Helpers in the studies assigned to them for the past year. The examinations were in general very creditably sustained.

The business sessions of the Annual Meeting commenced on Friday, the 19th, when 11 Helpers and 19 Student Helpers answered to their names at the calling of the roll. After devotional services, Bishop Kingsley was formally introduced, the members rising to their feet, in token of respectful welcome. The characters of eleven Helpers were passed. One was reported as having been expelled for misconduct during the year. Bishop Kingsley stated that, the California Conference having elected seven of the native preachers of this Mission—viz., Hū Pō Mi, Hū Yong Mi, Li Yu Mi, Yek Ing Kwang, Ling Ching Ting, Sia Sek Ong and Hū Sing Mi—to deacon's orders, and they having been recommended for ordination by the Foochow Mission, he proposed to ordain them on the following Sabbath. The seven candidates were then called forward, and addressed by the Bishop, in very earnest and impressive language, in regard to their duties and responsibilities—his remarks being translated by Dr. Maclay.

It was further announced that four of the seven candidates—viz., Hū Pō Mi, Ling Ching Tèng, Sia Sek Ong and Hū Yong Mi—having been elected by the California Conference, and recommended by the Foochow Mission—would be ordained to the order of Elders.

One Student Helper was admitted to the class of Helpers. Twenty-three Student Helpers were continued in that relation.

On Saturday, the 20th, thirteen new candidates were admitted as Student Helpers.

On Sunday, the 21st, the exercises commenced with a Love Feast at 9 A. M., at which the candidates for ordination related their

experiences; and Bishop Kingsley added a few feeling remarks, in which he referred to a hymn that had been sung—a translation of "Oh, how happy are they, Who their Savior obey," &c.—which he knew, as soon as they commenced singing it, from the tune, which for many years had been married to the hymn. It was the first hymn he learned in childhood, and the tune was indissolubly associated with it. So, while they sang it in Chinese, he had sung it in English, with a heart thankful to God that he was permitted to join in singing His praises with the Savior's disciples in China. At 11 A. M., the Rev. R. S. Maclay, D. D., preached the ordination sermon from 1 Tim. 3: 8—12, at the close of which Bishop Kingsley solemnly ordained the seven candidates to the office of deacons. It was a season of deep and intense interest. At 7 P. M., Bishop Kingsley ordained the four candidates for the eldership, being assisted in the laying on of hands by the Rev. R. S. Maclay, D. D., the Rev. N. Sites and the Rev. S. L. Baldwin, of the Methodist Mission, the Rev. C. C. Baldwin, of the American Board Mission, and the Rev. J. Doolittle, late of the American Board Mission at Tientsin. This was followed by the administration of the Lord's Supper, in which the seven candidates this day ordained assisted, and the communion was received by eleven English and American Christians, and about 120 native Christians. The solemn scene will long endure in the memories of those who were permitted to participate in it.

The closing session of the Annual Meeting was held on Monday morning, the 22nd. The statistics for the year closing October 31st were rendered. We summarize the chief items, as follows:—

	Ching Sing Tong Circuit.	Tung Ang Tong Circuit.	Hok Yue Tong Circuit.	Total.
Number of stations ..	5	23	16	44
" " members ..	68	328	255	651
" " probationers ..	15	412	337	764
" " bapt. children ..	18	98	70	186
Adults baptized during the year ..	1	141	98	234
Children	35	30	65
Amount of Missionary money contributed ..	\$46.45	\$99.86	\$143.32	\$289.63

This is an increase of 190 members, 411 probationers, and 69 baptized children, during the year; in view of which encouraging fact

the doxology was sung, and Hui Yong Mi led in a prayer of thanksgiving to God.

Bishop Kingsley then delivered a solemn and appropriate address to the Helpers and Student Helpers, which was translated by Dr. Maclay, who also read, at the Bishop's request, the following appointments for the ensuing year :—

FOOCHOW MISSION.—R. S. MACLAY, Superintendent. CHING SING TONG DISTRICT, R. S. Maclay, Presiding Elder.—Ching Sing Tong Circuit, Li Yu Mi. Ngu-k'ang Circuit, To be supplied. Kan-chia Circuit, Ung Pek Sing. Min-chiang Circuit, Hui Yong Mi, Ting Neng Chick. Ku-cheng Circuit, Hui Sing Mi. Yen-ping Circuit, To be supplied. Training School, R. S. Maclay.

TIENG ANG TONG DISTRICT, S. L. Baldwin, Presiding Elder.—Tieng Ang Tong Circuit, Hui Pó Mi. Hok-chiang Circuit, Sia Sek Ong. Ngu-cheng Circuit, Li Chá Mi. Kó-sang-ch'e Circuit, To be supplied. Ngü-ká Circuit, To be supplied. Kwang-wong Circuit, Ngu Sin Mi. Mission Press, S. L. Baldwin.

HOK ING TONG DISTRICT, N. Sites, Presiding Elder.—Hok Ing Tong Circuit, Yek Ing Kwang. Hing-hwa Circuit, Ling Ching Ting, Ling Ching Tó. Sieng-iu Circuit, To be supplied. Hung-ting Circuit, Ling Ming Sang. Lam-yit Circuit, To be supplied. Baltimore Female Seminary, N. Sites.

KIUKIANG MISSION.—V. C. HART, Superintendent. Kiukiang West, V. C. Hart, Tai Sew She. Kiukiang East, To be supplied. Woo-chun and Row-chow, V. C. Hart, Foo Chun Tsai.

PEKING MISSION.—L. N. WHEELER, Superintendent. Northern City, L. N. Wheeler. Southern City, H. H. Lowry. West Chihli, To be supplied. Huai-lou, To be supplied.

After singing, the closing prayers were offered by Rev. J. Macgowan, of Amoy, and Rev. Sia Sek Ong; and the benediction pronounced by Bishop Kingsley.

The services during the evenings of the week were—a prayer meeting on Tuesday evening, the Annual Sermon by Rev. N. Sites on Wednesday evening, the missionary Anniversary on Thursday evening, the Bible

Anniversary on Friday evening, and an Anti-Opium meeting on Saturday evening. Several very excellent speeches were made by the native brethren at these meetings. The speech of Rev. Hui Sing Mi at the Anti-Opium meeting was pronounced by a visiting missionary the best he had heard on that subject during nineteen years' experience in China.

Bishop Kingsley's two sermons in English on the two Sundays of his stay here were forcible and eloquent presentations of divine truth; and were greatly enjoyed by the audiences which listened to them. He left Foochow on his way to India, on the 25th ultimo.

EDITORIAL ITEMS.

—In our January number, we noticed a Tune Book in Chinese Tonic Solfa, compiled by Rev. C. Douglas, of Amoy. We have further received from him a small book which contains elementary lessons in the same system, and is intended to prepare the way in a gradual and easy manner for the deeper mysteries that lie ahead. These lessons will be unvaluable to such of the Chinese as are desirous of learning the system. The transition from the scale to tunes is altogether too violent a one, especially for the Chinese, who have had no previous training in music. Such a book as the present was needed to familiarize the beginner, not only with the notes, but also with the value of the various symbols employed to mark the time. Curwen's system, which Mr. D. has thus introduced, is admirably suited, by its very simplicity, for the Chinese. The difficulties are few, and that they can be mastered is prov-

ed by the fact that many of the natives have learned to sing by this method. The chief difficulty of course is the obtaining the true *pitch* in every case. This however may be modified somewhat by the use of the tuning fork. We notice one incongruity in the arrangement. The preface is printed after the Chinese style, but the lessons according to the foreign method. Why should they be read from left to right, rather than from right to left?

By the adoption of the numerals Mr. D.'s books may be used in any part of China; and we heartily recommend them to such as are anxious to improve our church music.

—WANTED, very seriously wanted, three copies of the July number of this paper for the current year. Any one who can supply us a copy will receive our thanks, and fifty cents besides.

—We deeply regret that our valued contributor, T. Watters, Esq., is obliged to return to Great Britain very soon, on account of ill health; and that the continuation of his papers on Buddhism must be postponed for the present.

—Our notice of the last Report of the Hospital of the Wesleyan Mission at Hankow, and an article on the Hia-k'ak and Hakka tribes, by Rev. Charles Piton, are unavoidably deferred to our next number.

—Rev. E. D. G. Prime, D. D., one of the editors of the *New York Observer*, spent the first week of November at Canton. He goes on to India, Europe, and then home—being absent about a year. We regret that he did not take Foochow into his trip.

MISSIONARY INTELLIGENCE.

PEKING.—Rev. L. N. Wheeler writes, Oct. 26th:—"Bishop Kingsley, of the American Methodist Episcopal Church, recently spent a few days here. His brief association with the various missionaries was mutually pleasant and profitable. He left on the 21st inst. Rev. C. A. Stanley, of the A. B. C. F. M., has just passed through this city on his way to Tientsin from Yi-cho, an interior town 250 *li* to the west. He had been to the last named place with the intention of making it his place of residence, but the authorities had interfered, refusing to allow him possession of a house he had already rented. The case will be referred to the government, through Dr. Williams. Mr. Gilbert Holcombe, of the A. B. C. F. M., left here to-day for America. Cause, ill health."

CHEFOO.—Rev. H. Corbett writes, Oct. 27th:—"Rev. A. Williamson and family expect to return to Scotland by the next French Mail. They hope to return within two years. A young man, Mr. Lilley, arrived here in July, to join Mr. Williamson in his work in connection with the National Bible Society of Scotland.—Rev. J. L. Nevius, D. D., has gone to Hangchow, to take charge of a theological class for six months. His family remains at Tungechow."

Mr. Corbett writes again, Nov. 15th:—"Rev. E. P. Capp, of the American Presbyterian Mission, arrived here one week ago. His station is Tungechow. Rev. L. N. Eckard and wife, of the same Mission, arrived here yesterday. Their station is Chefoo."

NGANKING.—On Sunday night news reached Kiukiang, from Chinkiang, per *Glengyle*, that the Protestant and Roman Catholic Missionaries at Gan King (capital of Gan Hwuy province) had had their premises and property totally destroyed, and that the Missionaries themselves had escaped only with their lives.

Yesterday the Rev. Mr. Meadows and family, and the Rev. Mr. Williamson, reached Kiukiang, and confirmed the news received on the 7th instant, so far as the Protestant Missionaries are concerned.

It appears that on the 3rd inst. the premises of the China Inland Mission, situated inside the city of Gan King, were pillaged and destroyed by a mob,

consisting principally of students then at Gan King for the Prefectural Examinations; on the same night Mr. Meadows and his party got on board boats with the intention of proceeding towards Chinkiang, but owing to a strong wind blowing up the river, they proceeded toward Kiukiang, and arrived there yesterday.

On the 2nd instant, an offensive anonymous placard was posted on the Examination Hall in the city of Gan King, calling upon the students to destroy the premises of the China Inland Mission on the 5th inst.

On the morning of the 3rd inst., Messrs. Meadows and Williamson went to the Taou Tae's Yamen, hoping to be able to induce the authorities to prevent a breach of the peace, which the placard would be likely to bring about. The Taou Tae however was out; and on his return, in about an hour, it was stated that he could not see the Missionaries. It being suggested that application should be made to the Chefoo, Messrs. Meadows and Williamson entered their chairs with the intention of proceeding to see him, but directly they got into the outer court of the Taou Tae's Yamen, they were attacked by a large mob of students, who cried out, "Beat the Foreign Devils!" "Kill the Foreign Devils!" Messrs. Meadows and Williamson then sought refuge in the interior of the Taou Tae's Yamen, where they remained close prisoners for the rest of the day, it not being considered safe for them to move out till dark.

About noon, one of the natives attached to the Mission arrived at the Yamen, with Mr. Meadows' little baby, and stated that the Mission House had been attacked, and that most of the property had been stolen or destroyed.

In the afternoon, the same native brought Mrs. Meadows and her baby to the Yamen. When Mrs. Meadows left the Mission, the house itself was being pulled down by the mob. Mrs. Meadows was most grossly insulted by the mob before she left the house, her

wedding ring was torn off, and nearly everything about her person stolen. The little baby had its glass sucking ring taken away. At about 10 o'clock at night, the party proceeded from the Taou Tae's Yamen to boats which had been engaged by the Chinese authorities to take the Missionaries and their attendants away.

The entire party left the city with only the clothes they happened to have on when the outrage occurred. Mrs. Meadows had no covering for her head, and no proper clothing for her young baby. In this plight the party made their journey to Kiukiang, occupying between 5 and 6 days in native boats, the weather being exceedingly cold all the time.

It was reported at Gan King that the Roman Catholic Mission had been pillaged and destroyed; but as the two French Priests in charge of the Mission were reported to have left Gan King, for the district city of Ying-shan, on the morning of the 1st, the particulars of this outrage rest on native authority only.

As collateral proof, however, of the correctness of the statement, it is known that the mob made two visits to the China Inland Mission, and were stated to have destroyed the Roman Catholic Mission in the interval.

The above is but a brief narrative of this gross outrage. Either Mr. Meadows or Mr. Williamson will doubtless shortly give a more detailed account of this most disgraceful and abominable conduct of the students and authorities of Gan King.—[*Shanghai Recorder*, November 13th.

NINGPO.—Rev. M. J. Knowlton writes, November 13th:—"Everything is perfectly quiet at Ningpo, and the missionary work of the several missions is progressing favorably. At our communion season at Chusan, the 1st Sabbath in October, four converts were baptized; and this month, at Ningpo, seven persons were baptized at the Baptist chapel. Several are requesting baptism at Jih-z-kong, one of our out-stations. I hear of baptisms in connection with other missions at Ningpo, but I have not the statistics."

TAKAO.—Rev. H. Ritchie writes, Nov. 13th:—"The Consul, Mr. Cooper, Dr. Max-

well, and Mr. Cowie, have been inland among the hills for the past ten days; and it is to be hoped such friendly visits will prepare the way of the Lord, and make his paths straight for his gospel to run and have free course and be glorified among these savage tribes.

"A-li-kang promises ere long to become an important and permanent outpost on the border territory; of the many enquirers there, nine were received a few weeks ago, at our usual season for the dispensation of both word and sacrament.

"Last Sabbath (7th Nov.), in Pe-taou, six men professed faith publicly in the name of the Lord Jesus; and it is now to us a matter of great thankfulness to God that, at this detached corner of the empire, 'the truth as it is in Jesus' will hereafter find an abiding home and dwelling place."

BASEL MISSION.—In the list of missionaries in our August number, those connected with this Society were all placed under the heading of "Hongkong." It is proper to state that the Rev. W. Bellon is stationed at Li-long, the Rev. H. Bender at Chong-tshun, and the Rev. Ch. Piton at Nyen-hang-li. Li-long is in the district of Si-non, prefecture of Kwang-chu; Chong-tshun and Nyen-hang-li are in the district of Chang-lok, prefecture of Ka-yin-chu.—By the French Mail of Nov. 14th, the Rev. Gustaf Adolph Gussmann arrived from Germany, to join Mr. Bellon in Li-long.

CALIFORNIA.—When Rev. Dr. Heacock, of Buffalo, in the late N. S. General Assembly, spoke with becoming indignation of the outrages practiced upon the Chinese in California, the delegates from that state put on an air of injured innocence, and affected to make light of the charges. A very significant comment on this matter may be found in the speech of Rev. Otis Gibson, at the Second Annual California State Sunday School Convention, the proceedings of which have just come to hand. Stoning Chinese Sunday school scholars, and burning churches in which these schools are held, are among the outrages incidentally brought to light. Mr. Gibson's address is Christian and sensible. 1. It distinctly recognizes the hand of God in this Chinese emigration. They come, he says, in crowds, in spite of the opposition of the home government and national prejudices, and maltreatment and persecutions

when they reach our shores. Sixty thousand had already reached the Pacific Coast, and shiploads were arriving every day. No human power can prevent the rapid influx of these people. 2. They are docile and teachable. Their ancient superstition and idolatry sits lightly on them when they reach our shores. God is bringing them away from their "altars and their idols," and planting them in the shadow of Christian churches. 3. The Sunday school seems to be "the grand providential agency in the hands of the church" for evangelizing this people. They are nation of idolaters, representing one-third of the human race, sitting at the door of the Sunday school and plaintively asking of us: "Teach us your language, your civilization, and religion." A few ladies of the Sixth-street Methodist church, San Francisco, started in July, 1866, the first Chinese Sunday school, in face of the cold indifference of their fellow Christians. They were followed by Dr. Scudder's people, of the Howard-street Presbyterian church, in a school which has now become the largest in San Francisco. These were the only schools up to August, 1868. There are now 16 Chinese Sunday schools in the state, 6 of which are in San Francisco. Some 600 pupils are being successfully taught by 200 teachers, often in face of opposition even by professing Christians. At *San Jose* the church was *burned down on account of its Chinese Sunday school*. An unsuccessful attempt was made to burn the Presbyterian church at Sacramento for the same reason. But the work goes on with clear indications of the Divine approval. The convention was of unusual interest. We notice characteristic addresses by Rev. Dr. Todd, of Massachusetts; Dr. Eells and other resident pastors; and by W. F. Peters, a very successful missionary of the American Sunday School Union.—[*New York Independent*, August 26.]

